Enchiridion:

Containing

INSTITUTIONS

DIVINE { Contemplative. / Practicall.

MORAL { Ethicall. / Oeconomicall. / Politicall.

WRITTEN BY

Fra: Quarles.

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TO
The glorious object of
our Expectation,

CHARLES
Prince of WALES.

Sir,

WHen Subjects bring preſents to their Princes, tis not becauſe their

Princes want them; but that Subjects want better wayes to expreſſe the bounty of their unknowne Affections; I know your Highneſſe wants not the beſt meanes that all the world affords, to ground and perfect you in all thoſe Princely Qualities, which befit the hopefull Sonne of ſuch a royall Father; yet the bold-

boldneſſe of my zeale is ſuch, that nothing can call back mine Arme, or ſtay the progreſſe of my Quill, whoſe emulous deſire comes ſhort of none in the expreſsions of moſt loyall and unfeign'd Affection. To which end, I have preſum'd to conſecrate theſe few Lines to your illuſtrious Name, as Rudiments *to ripen (and*

they will ripen) with your growing youth, if they but feele the Sunſhine of your graci:us eye. My ſervice in this ſubject were much too early for your Princely view, did not your apprehenſion as much tranſcend the greennes of your yeares; the forwardneſſe of whoſe Spring thruſts forth theſe haſty leaves: Your

High-

Highneſſe is the Expectation of the preſent Age, and the Point of future Hopes: and curſed be he that both with Pen and Prayers ſhall not be ſtudious to advantage ſuch a high priz'd Bleſſing: Live long our Prince: And when your royall Father ſhall convert his Regall Diademe into a Crowne of Glory, inhe-

rit his Vertues *with his* Throne *and prove another* Phœnix *to ſucceeding Generations: ſo*

Pray'd for,
and Propheſied,

BY

Your Highneſſe
moſt Loyall and
moſt Humble
Servant,

FRA. QUARLES.

TO
The Reader.

ALl Rules *are not calculated for the* Meridian *of every* State. *If all Bodies had the ſame* Conſtitution; *or all* Conſtitutions *the ſame* Alterations; *and all* Alterations *the ſame* Times, *the Emperick were the beſt Phyſitian. If all States*

States had the ſame Tempers *and* Diſtempers, *and both the ſame* Conſervatives, *and the ſame* Cures, *Examples were the beſt directions, and Rules digeſted from thoſe examples, were even almoſt infallible. The ſubject of Policy is* Civill Government; *the ſubject of that Government is Men; the variableneſſe of thoſe Men diſabſolutes all* Rules, *and limits all* Examples. *Expect not therefore, in theſe, (as*

ny

ny of the like nature, such impregnable Generalls, that no exceptions can shake. The very discipline of the Church establisht, and confirm'd by the infallible choyce, is not tyed to all times, or to all places. What we here present you with, as they are no Rocks to build perpetuity upon, so they are not Rocks to split Beleefe upon: It is lesse danger to relye upon them, then to neglect them: Nor let any think (in these Pamphleting dayes, and

auda-

audacious times of unlicens'd Paſquels) *I ſecretly reflect upon particulars, or look through a* Maske *upon the paſſages of theſe diſtempered Times; Farre bee it off from my intention, or your imaginations; My true ambition is to preſent theſe few* politicall Obſervations *to the tender youth of my thrice-hopefull Prince, which like an Introduction may leade him to the civill happineſſe of more refined dayes, and ripen him*

in

in the glorious vertues of his renowned Father, when heaven and the ſucceeding Age ſhall ſtyle him with the name of Charles *the Second.*

***

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FINIS.

Enchiridion.

Cent. I.

Chap. I.

Piety and Policy, are like *Martha*, and *Mary*, Sisters: *Martha* failes, if *Mary* helpe not: and *Mary* suffers, if *Martha* be idle: Happy

py is that Kingdome vvhere *Martha* complaines of *Mary*; but moſt happy vvhere *Mary* complyes vvith *Martha*: Where Piety and Policy, goe hand in hand, there Warre ſhall be juſt; and Peace, honorable.

Cap. II.

LEt not civill diſcords in a foreigne Kingdome, encourage thee to make Invaſion. They that are factious among

among themſelves, are jealous of one another, and more ſtrongly prepar'd to encounter with a common Enemy: Thoſe whom civill commotions ſet at variance, foraigne Hoſtility reconciles. Men rather affect the poſſeſſion of an inconvenient Good, then the poſſibility of an uncertaine Better.

CAP.

Cap. III.

IF thou haſt made a Conqueſt with thy Sword, thinke not to maintaine it with thy Scepter: Neither conceive, that new favours can cancell old Injuries: No Conquerer ſits ſecure upõ his new got Throne, ſo long as they ſubſiſt in power, that were diſpoil'd of their poſſeſſions by his Conqueſt.

Cap. IV.

LEt no price nor promiſe of Honor bribe thee to take part with the Enemy of thy naturall Prince: Aſſure thy ſelfe who ever wins, thou art loſt: If thy Prince prevaile, thou art proclaimed a Rebell, and branded for death: If the Enemy proſper, thou ſhalt be reckned but as a meritorious Traytor, and not ſecure of thy ſelfe:

He

He that loves the Treason, hates the Traytor.

Cap. V.

IF thy ſtrength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou ſit ſure: If not, thy fall wil be the greater: As Worth is fit matter for Glory, ſo Glory is a faire marke for Envy. By how much the more thy Advancment was thought the

the Reward of Deſert; by ſo much thy fall will adminiſter matter for diſdaine: It is the ill fortune of a ſtrong braine, if not to be dignifi'd as meritorious, to be depreſt as dangerous.

Cap. VI.

IT is the duty of a Stateſman, eſpecially in a free State, to hold the Common-wealth to her firſt frame of Government, from which the

the more it ſwerves, the more it declines: which being declin'd is not commonly reduced without that extremity, the danger wherof, rather ruines then rectifies. Fundamentall Alterations bring inevitable perils.

Cap. VII.

THere bee three ſorts of Governement; Monarchicall, Ariſtocratical, Democraticall; and they are apt

apt to fall three ſeveral wayes into ruine: The firſt, by Tyranny; the ſecond, by Ambition; the laſt, by Tumult: A Common-wealth grounded upon any one of theſe, is not of long continuance; but wiſely mingled, each guard the other, and make that Government exact.

Cap. VIII.

LEt not the proceedings of a Captaine, though never ſo

commendable, be confin'd to all Times: As theſe alter, ſo muſt they: If theſe vary, and not they, ruine is at hand: He leaſt failes in his deſigne, that meets Time in its owne way: And he that obſerves not the Alterations of the Times, ſhall ſeldome be victorious but by chance: but he that cannot alter his courſe according to rhe Alterations of the Times ſhall never be a Conquerour: He is a wiſe

Com-

Commander, and onely He, that can discover the change of Times, and changes his Proceedings according to the Times.

Cap. IX.

IF thou desire to make warre wth a Prince, with whom thou hast formerly ratified a league; assayle some Ally of his, rather than himselfe: If he resent it, and come, or send in Ayd, thou hast a faire

Gale to thy desires: If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gaine thy selfe advantage, and facilitate thy designes.

Cap. X.

BEfore thou undertake a Warre, let thine Eye number thy forces, and let thy Judgment weigh them: If thou hast a rich Enemy, no matter how poore

poore thy Soulders be, if couragious and faithfull: Truſt not too much the power of thy Treaſure, for it will deceive thee, being more apt to expoſe thee for a Prey then to defend thee: Gold is not able to finde good Souldiers; but good Souldiers are able to finde out Gold.

Cap. XI.

IF the Territories of thy Equall Enemy

are ſituated farre South from thee, the advantage is thine, whether he make offenſive, or defenſive warre; If North, the advantage is his: Cold is leſſe tolerable then heate: This is a friend to Nature; that, an Enemy.

Cap. XII.

IT is not onely uncivill, but dangerous for Souldiers, by reproachfull words, to throw diſgrace upon the

the Enemy. Baſe Tearmes are Bellowes to a ſlaking Fury, and Goads to quicken up revenge in a fleeing Foe: Hee that objects Cowardize againſt a fayling enemy, adds ſpirit to him, to diſprove the aſperſion, at his owne coſt: It is therefore the part of a wiſe Souldier to refraine it; or of a wiſe Commander, to puniſh it.

Cap. XIII.

IT is better for two weake Kingdomes rather to compound an injury (though to some losse) then seeke for satisfaction by the sword; lest while they two weaken themselves by mutuall blowes, a third decide the Controversie to both their Ruins. When the Frog and the Mouse could not take up the Quarrell, the Kite was Umpyre.

Cap. XIV.

LEt that Commonwealth which desires to flouriſh, be very ſtrict, both in her puniſhments, and Rewards, according to the merits of the Subject, and offence of the Delinquent: Let the Service of the Deſerver be rewarded, leſt thou diſcourage worth; and let the Crime of the Offender be puniſh't leſt thou encourage

Vice: the neglect of the one weakens a Common-wealth; The omiſſion of both ruins it.

Cap. XV.

IT is wiſedome for him that ſits at the Helme of a ſetled State, to demeane himſelfe toward his ſubjects at all times, ſo, that upon any evill accident, they may be ready to ſerve his occaſion: He that is onely gracious at the

the approach of a danger, will be in danger, when he expects deliverance.

Cap. XVI.

IN all designes, which require not sudden Execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which neither delay the execution, nor bewray thy intention. He that discovers himselfe, till he

he hath made himſelfe Maſter of his deſires, layes himſelfe open to his owne Ruine, and makes himſelfe priſoner to his owne tongue.

Cap. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Coſt: It is leſſe reproach, by miſerableneſſe, to preſerve the popular love, then by liberality to deſerve the private thanks.

Cap. XVIII.

IT is the excellent property of a good and wise Prince, to use Warre as he doth Physicke, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischiefe, or to recover a former losse. He that declines Physicke till he be accosted with the danger, or weakned with the disease, is bold

too

too long, and wiſe too late. That Peace is too preciſe, that limits the juſtneſſe of a Warre to a ſword drawne, or a Blow given.

Cap. XIX.

LEt a Prince that would beware of Conſpiracies, be rather jealous of ſuch whom his extraordinary Favours have advanced, then of thoſe whom his pleaſure hath diſcontented: Theſe want meanes

meanes to execute their pleaſures; but they have meanes at pleaſure to execute their deſires: Ambition to rule is more vehement, then Malice to Revenge.

Cap. XX.

BEfore thou undertake a Warre, caſt an impartiall Eye upon the Cauſe: If it be juſt, prepare thy Army; and let them all know, they fight for God and thee:

It

It adds fire to the ſpirit of a Souldier, to be aſſured that he ſhall either proſper in a faire Warre, or periſh in a juſt Cauſe.

Cap. XXI.

IF thou deſire to know the power of a State, obſerve in what correſpondence it lives with her neighbouring State: If She make Allyance with the Contribution of money; it is an evident ſigne of weake-

weakneſſe: If with her valour, or repute of forces, it manifeſts a native ſtrength: It is an infallible ſigne of power, to ſell friendſhip; and of weakeneſſe, to buy it: That which is bought with Gold, will hardly be maintained with Steele.

CAP. XXII.

IN the Calmes of Peace it is moſt requiſite for a Prince, to Prepare againſt the ſtormes

ſtormes of Warre, both Theorically, in reading Heroick Hiſtories; and practically, in maintaining Martiall diſcipline: Above all things, let him avoid Idleneſſe, as the Bane of Honor; which in Peace, in-diſpoſes the Body; and in Warre, effeminates the Soule: Hee that would be in Warre victorious, muſt be in Peace laborious.

CAP.

Cap. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelfe, either a true Friend, or a faire Enemy; It is indiſcretion, to adhere to him whom thou haſt leaſt cauſe to feare, if hee vanquiſh: *Neutrality* is dangerous, whereby thou becomeſt a neceſſary Prey to the Conquerour.

Cap. XXIV.

IT is a great argument of a Princes wiſedome, not onely to chuſe, but alſo to preferre wiſe Counſellors: And ſuch are they, that ſeeke leſſe their owne advantages, then his; whom wiſe Princes ought to reward, leſt they become their own Karvers; and ſo, of good Servants, turne bad Maſters.

Cap. XXV.

IT much conduces to the diſhonor of a King, and the ill-fare of his Kingdome, to multiply Nobility, in an over-proportion to the Common people: Cheape Honor darkens Majeſty; and a numerous Nobility brings a State to neceſſity.

Cap. XXVI.

IT is very dangerous, to try experiments in a State, unleſſe extreame neceſſity be urgent, or popular utility be palpable: It is better for a State to connive a while, at an Inconvenience, then too ſuddenly to ruſh upon a Reformation.

Cap. XXVII.

IF a valiant Prince be ſucceeded by a weake Succeſſour, he may for a while, maintain a happy State, by the remaining vertue of his glorious Predeceſſour: But if his life be long; or dying he be ſucceeded by one leſſe valiant then the firſt, the Kingdome is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich

rich inheritance of a brave Sonne. When *Alexander* ſucceeded *Philip*, the world was too little for the Conquerour.

Cap. XXVIII.

IT is very dangerous for a Prince, or Republique, to make continuall practice of cruell exaction: For, where the Subject ſtands in ſenſe, or expectation of evill, he is apt to provide for his ſafety, either

ther from the evill hee feeles, or from the danger he feares; and growing bold in Conſpiracy, makes Faction; which Faction is the Mother of Ruine.

Cap. XXIX.

BE carefull to conſider the good, or ill diſpoſition of the people towards thee upon ordinary occaſions: If it be good, labour to continue it; If evill, provide againſt it: As

there is nothing more terrible then a diſſolute Multitude without a Head; ſo there is nothing more eaſie to be reduc'd; (if thou canſt endure the firſt ſhock of their fury;) which if a little appeas'd, every one begins to doubt himſelfe, and think of home, and ſecure themſelves, either by flight, or Agreement.

Cap. XXX.

THat Prince who ſtands in feare more of his own people, then ſtrangers, ought to build Fortreſſes in his Land: But he that is more afraid of Strangers then his owne People, ſhall build them more ſecure in the Affections of his Subjects.

Cap. XXXI.

CArry a watchfull Eye upon dangers before they come to ripeneſſe, and when they are ripe, let looſe a ſpeedy hand: He that expects them too long, or meets them too ſoone, gives advantage to the evill: Commit their beginnings to *Argus*-his hundred Eyes, and their ends to *Briareus*-his hundred Hands, & thou art ſafe.

Cap. XXXII.

OF all the difficulties in a State, the Temper of a true Governement moſt felicifies and perpetuates it: Too ſudden Alterations diſtemper it: Had *Nero* tuned his Kingdome as hee did his Harpe, his Harmony had been more honourable, and his Reigne more proſperous.

Cap. XXXIII.

IF a Prince, fearing to be assail'd by a forreigne Enemy, hath a well arm'd people, well addrest for Warre, let him stay at home, and expect him, there: But if his subjects bee unarm'd, or his Kingdome unacquainted with the stroke of Warre, let him meet the Enemy in his Quarters. The farther hee keeps the Warre from his owne

Home

Home, the leſſe danger. The Seate of Warre is alwayes miſerable.

Cap. XXXIV.

IT is a neceſſary wiſdome for a Prince to grow in ſtrength, as he encreaſes in Dominions: It is no leſſe vertue to keep, then to get: Conqueſts not having power anſwerable to their greatneſſe, invite new Conquerors to the ruine of the old.

Cap. XXXV.

IT is great prudence in a Stateſman, to diſcover an Inconvenience in the birth; which, ſo diſcovered, is eaſie to be ſuppreſt: But if it ripen into a Cuſtome, the ſudden remedy thereof is often worſe then the diſeaſe: In ſuch a Caſe, it is better to temporize a little, then to ſtruggle too much. Hee that oppoſes a ful-ag'd Inconvenience too

too ſuddenly, ſtrengthens it.

CAP. XXXVI.

IF thou haſt conquer'd a Land, whoſe Lawes and Language differ not from thine, change not their Lawes and Taxes, and the two Kingdomes will in a ſhort time incorporate, and make one body: But if the Lawes and Language differ, it is difficult to maintaine thy Conqueſt; which that

thou mayſt the eaſier do, obſerve three things: Firſt, to live there in perſon, (or rather ſend Colonies:) Secondly, to aſſiſt the weake Inhabitants, and weaken the mighty: Thirdly, to admit no powerfull Foreigner to reſide there: Remember *Lewis* the thirteenth of *France*; How ſuddenly he tooke *Milan*, and how ſoone he loſt it.

Cap. XXXVII.

IT is a gracious wiſdome in a Prince, in civill Commotions, rather to uſe *Juleps*, then *Phlebotomy*; and better to breath the diſtemper by a wiſe delay, then to correct it with too raſh an Onſet: It is more hoonrable, by a ſlow preparatiõ to declare himſelfe a gracious Father, then by a haſty Warre to appeare a furious Enemy.

Cap.

Cap. XXXVIII.

IT is wiſdome for a Prince in faire weather to provide for Tempeſts: Hee that ſo much relyes upon his peoples faith, to neglect his owne preparation, diſcovers more Confidence then wiſdome: He that ventures to fall from above, with hopes to be catcht below, may be dead ere he come to ground.

Cap. XXXIX.

HE that would reforme an ancient State in a free City, buyesconvenience with a great danger: To worke this Reformation with the leſſe miſchiefe, let ſuch a one keepe the ſhadowes of their ancient Cuſtomes, though in ſubſtance they be new: Let him take heed when he alters the natures of things, they beare

beare at leaſt the ancient names. The Common people, that are naturally impatient of Innovations, will be ſatisfied with that which ſeemes to be as well as that which is.

Cap. XL.

VPon any difference betweene forreigne States, it is neither ſafe nor honourable for a Prince, either to buy his Peace, or to take it up at Intereſt: He that hath

hath not a Sword to command it, ſhall either want it, or want Honor with it.

Cap. XLI.

IT is very requiſite for a Prince, not onely to weigh his deſignes in the flower, but likewiſe in the fruit: He is an unthrift of his honor that enterprizes a deſigne, the failing wherein may bring him more Diſgrace, then the ſucceſſe can gaine him Honor.

Cap.

Cap. XLII.

IT is much conducible to the happineſſe of a Prince, and the ſecurity of his State, to gaine the hearts of his Subjects: They that love for feare, will ſeldome feare for love: It is a wiſe Government which gaines ſuch a Tye upon the Subject that hee either can not hurt, or will not: But that Government is beſt and moſt ſure, when

when the Subject joyes in his obedience.

Cap. XLIII.

LEt every Souldier arme his minde with hopes, and put on courage: Whatsoever dysaster falls, let not his heart sinke. The Passage of providence lyes through many crooked wayes; A despairing heart is the true prophet of approaching evill: his Actions may weave the webbes of for-

fortune, but not breake them.

Cap. XLIV.

IT is the part of a wiſe Magiſtrate to vindicate a man of Power or State-imployment from the malicious ſcandals of the giddy-headed multitude, and to puniſh it with great ſeverity: Scandall breeds Hatred; Hatred begets Diviſion; Diviſion makes Faction, and Faction

&tion brings Ruine.

Cap. XLV.

THe ſtrongeſt Caſtles a Prince can build, to ſecure him from Domeſtick commotions, or forreigne Invaſions, is in the hearts of his Subjects; And the meanes to gaine that ſtrength is, in all his actions to appeare for the publike good, ſtudious to contrive, and reſolute to performe.

Cap.

Cap. XLVI.

A Kingdome is a great building, whoſe two maine Supporters are the Government of the State, and the Government of the Church: It is the part of a wiſe Maſter to keepe thoſe Pillars in their firſt poſture, irremoveable: If either fayle, it is wiſedome rather to repaire it, then remove it: He that pulls downe the old, to ſet up

up a new, may draw the roofe upon his head, and ruine the foundation.

Cap. XLVII.

IT is neceſſary wiſedome in a Prince to encourage in his Kingdom, *Manufacture*, *Merchandize*, *Arts*, and *Armes*: In *Manufacture* lye the vitall ſpirits of the body politique: In *Merchandize*, the ſpirits naturall; In *Artes* and *Armes*, the Ani-

Animall: If either of theſe languiſh, the Body droopes: As theſe flouriſh, the Body flouriſhes.

Cap. XLVIII.

TRue Religion is a Setler in a State, rather than a Stickler; While ſhee confirmes an eſtabliſht Government, ſhe moves in her owne Sphere: But when ſhe endeavours to alter the old, or to erect a new, ſhee workes out of

of her owne Vineyard: When ſhe keeps the Keyes, ſhe ſends ſhowers of Milke: But when ſhe drawes the Sword, ſhe ſayles in Seas of Blood: Labour therefore to ſettle Religion in the Church; and Religion ſhall ſettle Peace in thy Land.

Cap. XLIX.

IF thou entertaine any forreigne Souldiers into thine Army, let them beare thy Colors

lors, and be at thy Pay, leſt they intereſt their owne Prince: Auxiliary Souldiers are moſt dangerous: A forreigne Prince needs no greater invitation to ſeize upon thy City, then when he is requir'd to defend it.

Cap. L.

BE cautious in undertaking a deſigne, upon the report of thoſe that are baniſhed their Countrey, leſt

leſt thou come off with ſhame or loſſe, or both. Their end expects Advantages from thy Actions, whoſe miſeries lay hold of all opportunities, and ſeek to bee redreſt by thy Ruine.

CAP. LI.

IF thou endeavoureſt to make a Republique in a Nation where the Gentry abounds, thou ſhalt hardly proſper in that deſigne: And if

thou wouldeſt erect a Principality in a Land, where there is much equality of people, thou ſhalt not eaſily effect it. The way to bring the firſt to paſſe, is to weaken the Gentry: The meanes to effect the laſt, is to advance and ſtrengthen ambitious, and turbulent ſpirits; ſo that being placed in the midſt of them, their forces may maintaine thy power; and thy favour may preſerve their Ambition: Otherwiſe there

there ſhall be neither proporti on nor continuance.

Cap. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future miſchiefes, than to have a potent Arme for the ſuppreſſing preſent evills: Miſchiefes in a State are like Hectique Feavers in a body: In the beginning hard to be knowne, but eaſie to

be cured; but, let it alone awhile, it becomes more easie to be knowne, but more hard to be cured.

Cap. LIII

IF a Kingdome be apt to Rebellion, it is wisedome to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned

ned with the Nobility; The Nobility is weake of power, if not ſtrengthned by the Commons: Then is danger, when the Commonalty troubles the water, and the Nobility ſteps in.

CAP. LIV.

IT is very requiſite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or particular pa-

trons, and not by the People; and that their power hold dependance upon home, and not forein Authority: It is dangerous in a Kingdome, where the *Crosiars* receive not their power from the Regall Sword.

Cap. LV.

IT is a perillous weakneſſe in a State, to be ſlow of reſolution in the time of Warre: To be irreſolute in determination

mination is both the ſigne, and the ruine of a weake State: ſuch affaires attend not Time: Let the wiſe Stateſman therefore abhorre delay, and reſolve rather, what to doe, then adviſe what to ſay: Slow deliberations are ſymptomes, either of a faint Courage, or weake Forces, or falſe Hearts.

Cap. LVI.

IF a Conqueror hath ſubdued a Country,

or a City abounding with pleaſures, let him be very circumſpect to keepe himſelfe and his Souldiers temperate. Pleaſures bring effeminacy; and effeminacy fore-runs ruine: Such Conqueſts, without blood or ſweat, ſufficiently do revenge themſelves upon their intemperate Conquerours.

CAP.

Cap. LVII.

It is an infallible ſigne of approaching ruine in a Republique, when Religion is neglected, and her eſtabliſht Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; And that he may puniſh looſeneſſe the better, let him be religious: The joy of *Ieruſalem* depends upon the peace of *Sion*.

Cap. LVIII.

LEt that Prince that desires full soveraignty, temper the greatnesse of too potent a Nobility: A great and potent Nobility quickens the people, but presses their fortunes: It addes Majesty to a *Monarch*, but diminishes his power.

Cap. LIX.

IT is dangerous for a Prince to use ambitious

ous *Natures*, but upon neceſſity, either for his Warres, or to be Skreens to his dangers, or to be inſtruments for the demoliſhing inſolent greatneſſe: And that they may be the leſſe dangerous, let him chuſe them rather out of meane births then noble; and out of harſh natures, rather then plauſible. And alwayes be ſure to ballance them with thoſe that are as proud as they.

CAP.

Cap. LX.

LEt Princes be very circumspect in the choyce of their Counsellours, chusing neither by the greatnesse of the Beard, nor by the smoothnesse of the face: Let him be wise, but not crafty: Active, without private ends: Couragious, without malice: Religious, without Faction; Secret, without Fraud; One better read in his Princes businesse, then his Nature:

Nature: And a Riddle onely to be read above.

Cap. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdome in a Prince, rather to depresse it then suppresse it: All Alterations in a fundamentall Government bring apparent dangers; but too sudden Alteration threatens inevitable ruine: When *Aaron* made a moulten Calfe, *Moses*

ſes altered not the Government, but reproved the Governor.

Cap. LXII.

BEfore thou build a Fortreſſe, conſider to what end: If for reſiſtance againſt the Enemy, it is uſeleſſe; A valiant Army is a living Fortreſſe: If for ſuppreſſing the ſubject, it is hurtfull: It breeds Jealouſies, and Jealouſies beget hatred: If thou haſt a ſtrong Army

my to maintaine it, it addes nothing to thy ſtrength: If thy Army be weake, it conduces much to thy danger: The ſureſt fortreſſe is the hands of thy Souldiers, and the ſafeſt Citadell is the hearts of thy Subjects.

Cap. LXIII.

IT is a Princely Alchymie, out of a neceſſary Warre to extract an honourable Peace, and more beſee-

seeming the Majestie of a Prince to thirst after Peace, then Conquest: Blessednesse is Promis'd to the Peacemaker; not to the Conqueror: It is a happy State, whose Prince hath a peacefull Hand, and a Martiall Heart, able both to use Peace, and to manage Warre.

Cap. LXIV.

IT is a dishonourable thing for a Prince to runne in debt for State-service; but to pay it in

in the pardon of a Criminal Offence, is moſt dangerous. To cancell the faults of Subjects, with their deſerts, is not onely the Symptome of a diſordered Common-wealth, but alſo of her Ruine.

Cap. LXV.

LEt not a Commander be too forward to undertake a Warre without the perſon of his Prince: It is a thankleſſe imploiment, where miſchiefe

miſchiefe attends upon the beſt ſucceſſe; and where (if a *Conquerour*) he ſhall be in danger, either through his own Ambition, or his Princes ſuſpition.

Cap. LXVI.

IT is a great overſight in a Prince, for any reſpects, either Actively, or Paſſively to make a foreine Kingdome ſtrong: He that gives meanes to another to become power-

powerfull, weakens himſelfe, and enables him to take the advantage of his own weakeneſſe.

Cap. LXVII.

WHen the humors of the People are ſtirr'd by diſcontents, or popular griefe, it is wiſedome in a Prince to give them moderate liberty to evaporate: Hee that turnes the humor back too haſtily makes the wound

wound bleed inwardly, and fills the body with malignity.

Cap. LXVIII.

IF having levyed an Army, thou findeſt thy ſelf too weak, either through the want of men or money; the longer thou delayſt to fight, the greater thy Inconvenience growes: If once thy Army falls aſunder, thou certainly loſeſt by thy delay: Where hazarding thy For-

Fortunes betimes, thou haſt the advantage of thy men, and mayſt by Fortune winne the day: It is leſſe diſhonour to be overcome by force then by flight.

Cap. LXIX.

IT is the part of a wiſe Commander in warres, either Offenſive or Defenſive, to worke a neceſſity of fighting into the breſts of his Souldiers: Neceſſity of Action takes away

away the feare of the Act, and makes bold Reſolution the favorite of Fortune.

Cap. LXX.

CLemency and mildneſſe is moſt proper for a Principality, but reſerv'dneſſe and ſeverity for a Republique; but moderation in both: Exceſſe in the one breeds contempt: in the other, Hatred; when to ſharpen the firſt, and when to ſweeten

ted the laſt, let Time and Occaſion direct thy Judgement.

Cap. LXXI.

IT is very requiſite for a Prince that deſires the continuance of Peace, in time of Peace to encourage, and reſpect his Commanders: When brave Spirits finde neglect to be the effect of quiet Times, they deviſe all meanes to remove the Cauſe, and by ſugge-

ſting

ſting Inducements to new Warres, diſturbe and unſettle the old Peace, buying private honor with publique danger.

Cap. LXXII.

BE not covetous for priority in adviſing thy Prince to a doubtfull Attempt, which concernes his State: If it proſper, the Glory muſt be his; If it faile, the diſhonour will be thine: When the

the Spirit of a Prince is ſtopped in the diſcharge, it will recoyle and wound the firſt adviſer.

Cap. LXXIII.

IF, being the Commander of an Army, thou eſpieſt a groſſe and manifeſt error in thine Enemy, look well to thy ſelfe, for treachery is not farre off: He whom deſire of victory binds too much, is apt to ſtumble at his owne Ruine.

Cap. LXXIV.

IT is the height of a provident Commander not onely to keep his owne deſignes indiſcoverable to his Enemy; but likewiſe to be ſtudious to diſcover his: Hee that can beſt doe the one, and neareſt gueſſe at the other, is the next ſtep to a Conqueror. But hee that failes in both, muſt either aſcribe his Overthrow to his owne Folly,

Folly, or his victory to the Hand of Fortune.

Cap. LXXV.

IF thou be ambitious of Honor, and yet fearfull of the Canker of Honor, Envie; ſo behave thy ſelfe, that Opinion may be ſatisfied in this, that thou ſeekeſt Merit, and not Fame; and that thou attributeſt thy Preferment rather to Providence, then thy owne

Vertue: Honour is a due debt to the deſerver; and whoever envyed the payment of a debt? A juſt Advancement is a providentiall Act; and whoever envied the Act of Providence?

Cap. LXXVI.

IT behoves a Prince to be very circumſpect before he make a League; which, being made, and then broke, is the forfeiture of his honor:

honor : Hee that obtains a Kingdome with the rupture of his faith, hath gain'd the Glory of a Conqueſt, but loſt the honor of a Conquerour.

Cap. LXXVII.

LEt States that ayme at greatneſſe, beware leſt new Gentry multiply too faſt, or grow too glorious ; Where there is too great a diſproportion betwixt the Gentry and

the common Subject, the one growes insolent; the other slavish: When the body of the Gentry growes too glorious for a Corslet, there the heads of the vulgar waxe too heavy for the Helmet.

Cap. LXXVIII.

VPon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all scruples which may invite

invite them to a neceſſity of defence: Whom the feare of ſlavery neceſſitate to fight, the boldneſſe of their reſolution will diſadvantage the Aſſaylants, and difficilitate their deſigne: Senſe of neceſſity juſtifies the Warre; And they are hopefull in their Armes, who have no other hope but in their Armes.

Cap. LXXIX.

IT is good for States and Princes (if they uſe Ambitious men for their advantage) ſo to order things, that they be ſtill progreſſive, rather then retrograde: When ambitious men finde an open paſſage, they are rather buſie then dangerous; And if well watcht in their proceedings, they will catch themſelves in their owne ſnare,

ſnare, and prepare a way for their owne deſtruction.

Cap. LXXX.

OF all Recreations, Hunting is moſt profitable to a Commander; by the frequency whereof he may be inſtructed in that neceſſary knowledge of ſituation, with pleaſure; which, by earneſt experience, would bee dearely purchas'd. The Chaſe is a faire Reſem-

blance of a hopefull Warre, propoſing to the Purſuer a fleeing Enemy.

Cap. LXXXI.

EXpect the Army of thy Enemy on plaine and eaſie ground, and ſtill avoyd mountainous and rocky places, and ſtrait paſſages, to the utmoſt of thy power: It is not ſafe to pitch any where, where thy whole Forces can not be brought together: He never deſerv'd

the

the name of good Gamſter, that hazards his whole Reſt, upon leſſe then the ſtrength of his whole Game.

Cap. LXXXII.

IT matters not much whether in governement, thou tread the ſteps of ſevere *Hannibal*, or gentle *Scipio*, ſo thy Actions be honorable, and thy life vertuous: Both in the one, and the other, there is both defect and danger, if not

not corrected, and ſupported by the faire Repute of ſome extraordinary Endowments: No matter, whether blacke or white, ſo the Steed be good.

Cap. LXXXIII.

IT is the ſafeſt way in a Martiall expedition, to committ the maine charge to one: Companions in Command beget Confuſion in the Campe: When two able Commanders

manders are joyned in equall Commiſſion, each is apt to thinke his owne way beſt, and by mutuall thwarting each other, both give opportunity to the Enemy.

Cap. LXXXIV.

IT is a high point of Providēce in a Prince to obſerve popular Sects in their firſt Riſe, and with a ſevere hand, to nippe them in the Budde: But being once

once full-ag'd, it is wiſedome not to oppoſe them with too ſtrong a hand; leſt in ſuppreſſing one, there ariſe two: A ſoft Current is ſoone ſtopped; but a ſtrong ſtreame reſiſted, breakes into many, or overwhelms all.

Cap. LXXXV.

IT makes very much to thy advantage to obſerve ſtrictly the Nationall vertues, and vices, and humors of forein

rein Kingdoms, wherby the times paſt ſhall read uſefull Lectures to the times preſent: Hee that would ſee what ſhall be, let him conſider what hath been.

Cap. LXXXVI.

IF, like *Manlius*, thou command ſtout and great things, be like *Manlius* ſtout to execute great commands: It is a great blemiſh in Soveraignty when the Will roares, and the Power

Power whiſpers: If thou canſt not execute as freely as thou commandſt, command no more then what thou mayeſt as freely execute.

Cap. LXXXVII.

IF one Prince deſire to obtaine any thing of another, let him (if occaſion will beare it) give him no time to adviſe: Let him endeavour to make him ſee a neceſſity of ſudden reſolution, and the danger

danger either of Denial, or Delay; He that gives time to resolve, gives leasure to deny, and warning to prepare.

Cap. LXXXVIII.

LEt not thine Army at the first encounter be too prodigall in her Assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heate; let him then feele thou

thou haſt reſerved thy forces for the laſt blow; So ſhall the honor hee hath gained by his valour encreaſe the glory of thy victory: Foregames when they prove are ſpeedieſt, but aftergames, if wiſely play'd, are ſureſt.

Cap. LXXXIX.

IT is very requiſite for a Prince to keep the Church alwayes in proportion to the State. If the Governement of the

the one be *Monarchicall*, and the other *Democraticall*, they will agree, like Metall joyned with clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moſes* commands *Aaron*: But moſt happy in the Continuance, where God Commands both.

CAP. XC.

LEt not the Covetouſneſſe of a Captaine

taine purloyne to his owne use, or any way bereave his Souldiers of any profit due unto their service, either in their meanes or spoiles: Such injuries (being quicken'd by their daily necessities) are never forgot: What Souldiers earne with the hazard of their lives, (if not enjoy'd) prophesies an overthrow in the next Battell.

CAP.

Cap. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; So ſhall he the better puniſh the vices of his degenerate Subjects; So ſhall they trulier prize vertue, and follow it, being exemplified in their Prince.

Cap.

Cap. XCII.

IT is the property of a wiſe commander, to caſt an eye rather upon Actions, then upon Perſons; and rather to reward the merits of men then to reade the Letters of Ladyes: He that for favour, or reward, preferres a worthleſſe Souldier, betrayes a Kingdome, to advance a Traytor.

Cap.

XCIII.

WHere Order and Fury are well acquainted, the Warre proſpers, and Souldiers end no leſſe men then they begun: Order is quickened by Fury, and Fury is regulated by Order: But where Order is wanting Fury runs her owne way, and being an unthrift of its owne ſtrength, failing in the firſt Aſſault, cravens;

And

And ſuch beginning more then men, end leſſe then women.

Cap. XCIV.

IT is the quality of a wiſe Commander, to make his Souldiers confident of his wiſedome, and their owne ſtrength: If any danger be, to conceale it; If manifeſt, to leſſen it: Let him poſſeſſe his Army with the juſtneſſe of the Warre, and with a certainty of the victory

victory. A good Cauſe makes a ſtout heart, and a ſtrong Arme. They that fear an overthrow, are halfe conquered.

Cap. XCV.

IT is requiſite in a Generall to mingle love with the ſeverity of his Diſcipline: they that can not be induced to feare for love, will never be inforced to love for feare: Love opens the heart, Feare ſhuts it: That encourages,

This compells: And victory meets encouragement, but flees Compulsion.

Cap. XCVI.

IT is the part of a well advised State, never to entrust a weighty service, unto whom a noted Injury or dishonor hath beene done; He can never be zealous in performance of Service, the height of whose expectation can rather recover a lost name,

name then gaine a freſh honor.

Cap. XCVII.

THree wayes there be to beginne a Repute, and gaine dignities in a Commonwealth: The firſt by the vertue of glorious Parents, which, till thou degenerate too much, may raiſe thee upon the wings of Opinion: The ſecond is by aſſociating with thoſe, whoſe Actions are

knowne eminent: The third, by acting ſome exploit, either publique or priva'e, which in thy hand hath proved honorable. The two firſt may miſſe, being founded on Opinion: the laſt ſeldome failes, being grounded upon Evidence.

Cap. XCVIII.

IF thou art cal'd to the Dignity of a Commander, dignifie thy place by thy Commands:

mands: And that thou mayſt be the more perfect in commanding others, practice upon thy ſelfe: Remember, thou art a ſervant to the publique weale, and therefore forget all private reſpects, either of kin or friend: Remember thou art a Champion for a Kingdome; forget therefore all private affections either of Love or Hate: He that would doe his Country right, muſt not be too ſenſible of a

personall wrong.

Cap. XCIX.

IT is the part of a wise Commander to reade Bookes, not so much as Men; nor men so much as Nations: He that can discerne the inclinations, conditions, and passions of a Kingdome, gaines his Prince a great advantage both in Peace and Warre.

Cap. C.

AND you most High and Mighty Princes of this lower World, who at this intricate and various game of Warre, vye Kingdomes, and winne Crownes; and by the death of your renowned Subjects, gaine the lives of your bold-hearted Enemies; Know there is a *Quo Warranto*, whereto you are to give Account of your

Eye-glorious Actions, according to the righteous Rules of ſacred Juſtice: How warrantable it is to rend Imperiall Crownes from off the Soveraigne heads of their too weake poſſeſſours; or to ſnatch Scepters from out the Conquer'd hand of heaven-anointed Majeſty, and by your vaſt Ambitions ſtill to enlarge your large Dominions, with Kingdoms raviſht from their naturall Princes,

judge

judge you. O let your brave designes, and well-weighed Actions be as just as ye are glorious; And consider, That all your Warres, whose ends are not to defend your owne Possessions, or to recover your dispossessions, are but Princely Injuries, which none but heaven can right. But where necessity strikes up her hard Alarmes, or wrong'd Religion, beats her zealous Marches, Go on, and prosper,

let both Swords and Stratagems proclaime a victory, whose noised renowne may fill the world with your eternall Glory.

The End of the first Century.

ENCHIRIDION.

The Second *Booke.*

TO

The faire Branch of growing Honour, and true *Vertue*, Mrs *Elizabeth Vsher*, Onely Daughter and Heire apparent to the most Reverend Father in God,

I. A M E S,

Archbishop *of* Armagh, Lord Primat *of all* Ireland, *His Grace*.

Sweet Lady,

I *Present your faire hands with this my* Enchiridion, *to begin*

gin a new Decade of our blest Accompt: If it adde nothing to your well-instructed Knowledge, it may bring somewhat to your well-dispos'd Remembrance: If either, I have my end; and you, my endeavour: The service which I owe, and the affection which I beare your most incomparable Parents, challenges

the

the utmoſt of my abilitie; wherein, if I could light you but the leaſt ſteppe towards the happineſſe you aime at, how happy ſhould I be? Goe forward in the way which you have choſen; wherein, if my Hand cannot lead you, my Heart ſhall follow you; and where the weakeneſſe of my power ſhowes defect, there the

The Epiſtle, &c.

the vigour of my Will
ſhall make ſupply,

Who am

Covetous of

Your Happineſſe

In both Kingdomes

and Worlds,

FRA. QVARLES.

Enchiridion.

Cent. 2.

Cap. I.

A Promiſe is a Childe of the Underſtanding & the Will: the Underſtanding begets it, the Will brings it

it forth: He that performes it, delivers the mother: he that breakes it, murthers the childe. If it be gotten in the absence of the Understanding, it is a Bastard; but the child must be kept. If thou mistrust thy Understanding, promise not; If thou hast promised, breake it not: It is better to maintaine a Bastard then to murther a childe.

CAP.

Cap. II.

CHarity is a naked child giving hony to a Bee without wings: Naked, becauſe excuſeleſſe and ſimple; a child, becauſe tender & growing: giving Honey, becauſe Honey is pleaſant and comfortable: to a Bee, beauſe a Bee is laborious & deſerving; without wings, becauſe helpleſſe, and wanting. If thou denieſt to ſuch, thou killeſt a Bee; If thou

thou giv'ſt to other then ſuch, thou preſerv'ſt a Drone.

Cap. III.

BEfore thy undertaking of any deſigne, weigh the glory of the action with the danger of the attempt: If the glory outweigh the dãger, it is cowardize to neglect it: If the danger exceede the glory, it is raſhneſſe to attempt it: If the Balances ſtand poyz'd, let thy owne Genius

Genius caſt them.

Cap. IV.

WOuldeſt thou know the lawfulneſſe of the Action which thou deſireſt to undertake? Let thy devotion recommend it to divine bleſſing: If it be lawfull, thou ſhalt perceive thy heart encouraged by thy prayer: If unlawfull, thou ſhalt finde thy prayer diſcourag'd by thy heart. That Action is not warranta-

ble

able, which either bluſhes to begge a bleſſing, or having ſucceeded, dares not preſent thankſgiving.

Cap. V.

IF evill men ſpeake good, or good men evill of thy converſation, examine all thy Actions, and ſuſpect thy ſelfe. But if evill men ſpeake evill of thee, hold it as thy honour, and by way of thankefulneſſe, love them, but upon

upon condition, that they continue to hate thee.

Cap. VI.

IF thou hope to pleaſe all, thy hopes are vaine; If thou feare to diſpleaſe ſome, thy fears are idle. The way to pleaſe thy ſelfe is not to diſpleaſe the beſt; and the way to diſpleaſe the beſt, is to pleaſe the moſt: If thou canſt faſhion thy ſelfe to pleaſe all, thou ſhalt diſpleaſe him

him that is *All* in *All*.

Cap. VII.

IF thou neglectest thy love to thy neighbour, in vaine thou professest thy love to God: for by thy love to God, the love to thy neighbour is begotten; and by the love to thy neighbour, thy love to God is nourisht.

Cap. VIII.

THy ignorance in unrevealed Mysteries is the mother of a saving Faith; and thy understanding in revealed Truths, is the mother of a sacred Knowledge: understand not therfore that thou mayst believe, but believe that thou mayst understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

Cap. IX.

PRide is the Ape of Charity; in ſhow, not much unlike; but ſomwhat fuller of action. In ſeeking the one, take heede thou light not upon the other: They are two Parallels; never but aſunder: Charity feeds the poore, ſo does Pride: Charity builds an Hoſpitall, ſo does Pride: In this they differ: Charity gives her glory to God; Pride takes

takes her glory from man.

Cap. X.

Haſt thou loſt thy money, and doſt thou mourne? Another loſt it before thou hadſt it; Be not troubled: Perchance if thou hadſt not loſt it now, it had loſt thee for ever: Think therefore what thou rather haſt eſcaped then loſt: perhaps thou hadſt not been ſo much thy owne, had not thy mo-

ney been so little thine.

Cap. XI.

FLatter not thy selfe in thy faith to God, if thou wantst Charity for thy neighbour; and think not thou hast charity for thy neighbour, if thou wantest faith to God; Where they are not both together, they are both wanting; They are both dead, if once divided.

Cap. XII.

BE not too ſlow in the breaking of a ſinfull cuſtome: A quick couragious reſolution is better then a graduall deliberation: In ſuch a combate, he is the braveſt Souldier that layes about him without feare or wit. Wit pleades, Feare diſheartens; He that would kill *Hydra*, had better ſtrike off one necke then five heads: Fell the Tree, and the

Branches are ſoone cut off.

Cap. XIII.

BE carefull rather of what thou doſt, then of what thou haſt: For what thou haſt is none of thine, and will leave thee at thy death, or thou the pleaſure of it, in thy ſickneſſe. But what thou doſt, is thine, and will follow thee to thy grave, and plead for thee or againſt thee at thy Reſurrection.

Cap. XIV.

IF thou enjoyeſt not the God of love, thou canſt not obtaine the love of God, neither untill then canſt thou enjoy a deſire to love God, nor reliſh the love of God: Thy love to God is nothing but a faint reflection of Gods love to thee: Till he pleaſe to love thee, thy love can never pleaſe him.

Cap.

Cap. XV.

LEt not thy fancy be guided by thine eye; nor let thy Will be governed by thy fancy: Thine eye may be deceived in her object, and thy fancy may be deluded in her subject: Let thy understanding moderate betweene thine Eye, and thy Fancy; and let thy Judgment arbitrate betweene thy Fancie & thy Will; so shall thy Fancie apprehend what

what is true: so shall thy Wil elect what is good.

Cap. XVI.

ENdeavour to subdue as wel thy irascible, as thy concupiscible affections: to endure injuries with a brave mind is one halfe of the conquest, and to abstaine from pleasing evills with a couragious spirit is the other: The sum of all humanity, and height of moral perfection, is *Bear*, & *Forbear*.

Cap. XVII.

IF thou desire not to be too poore, desire not to be too rich: He is rich, not that possesses much, but he that covets no more: and he is poore, not that enjoyes little, but he that wants too much: The contented mind, wants nothing which it hath not: the covetous mind wants not onely what it hath not, but likewise what it hath.

Cap. XVIII.

THe outward ſenſes are the common Cinque-ports where every ſubject lands towards the Underſtanding. The eare heares a confuſed noyſe, and preſents it to the common ſenſe. The common ſenſe diſtinguiſhes the ſeverall ſounds, and conveys it to the Fancie: The Fancy wildly deſcants on it: The underſtanding (whoſe object

ject is truth) apprehending it to be Muſicke, commends it to the Judgement. The Judgement ſeverally & joyntly examines it, and recommends it to the Will: The Will (whoſe object is Good) approves it, or diſlikes it; And the Memory records it. And ſo in the other ſenſes according to their ſubjects. Obſerve this *progreſſe*, and thou ſhalt eaſily find where the defect of every Action lyes.

CAP.

Cap. XIX.

THe way to ſubject all things to thy ſelfe, is to ſubject thy ſelfe to Reaſon: thou ſhalt governe many, if Reaſon governe thee: Wouldſt thou be crowned the Monarch of a little world? Command thy ſelfe.

Cap. XX.

THough thou giveſt all thou haſt for cha-

charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy owne ſake, thou rather leaveſt it then forſakeſt it: He that hath relinquiſht all things, and not himſelfe, hath forſaken nothing; Hee that ſets not his heart on what he poſſeſſes, forſaketh al things, though he keep his poſſeſſions.

Cap. XXI.

SEarch into thy ſelfe before thou accept the

the ceremony of Honor: If thou art a Palace, honor (like the Sunbeames) will make thee more glorious: If thou art a Dunghill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give thee honor but not make thee honourable.

CAP. XXII.

EVery man is a King in his owne Kingdome. If Reaſon command, and paſſion obey, his

his government ſpeakes a good King: If thine inordinate affection rules, it ſhews a proud Rebell; which, if thou deſtroy not, will depoſe thee: There is no meane betweene the death of a Rebell, and the life of a Prince.

Cap. XXIII.

A Vow, a Promiſe, and a Reſolution, have all one object, onely differ in reſpect of the perſons to whom they are

are made; the first is betweene God and man. the second, betweene man and man; the third betweene man and his owne soule; They all bind, if the object bee lawfull, to necessity of performance: if unlawfull, to the necessity of sinne: They all take thee prisoner: if the object be lawfull, thy performance hath redeem'd thee; if unlawful, blood and tears must ransome thee.

CAP.

Cap. XXIV.

IF thou haſt any buſineſſe of Conſequence in agitation, let thy Care be reaſonable, and ſeaſonable: continuall ſtanding bent weakens the Bow: Too haſty drawing breaks it. Put off thy Cares with thy cloathes: So ſhall thy Reſt ſtrengthen thy Labour; and ſo ſhall thy Labour ſweeten thy Reſt.

Cap.

Cap. XXV.

WHen thy inordinate affections doe flame towards tranſitory happineſſe, quench them thus: Think with thy ſelfe; If my Prince ſhould give me what honor he hath to beſtow, or beſtow on me what wealth he hath to give, it could not ſtay with me, becauſe it is tranſitory; nor I with it, becauſe I am mortall: Then reviſe

vise thy Affections, and weigh them with their object, and thou wilt either confesse thy folly, or make a wiser choice.

Cap. XXVI.

With three sorts of men enter no serious friendship: The Ingratefull man; the Multiloquious man; the Coward: The first cannot prize thy Favours; The second cannot keep thy Counsel; The third dare

dare not vindicate thy Honour.

Cap. XXVII.

IF thou desire the time should not passe too fast, use not too much pastime: Thy life in Jollity blazes like a Tapour in the wind: The blast of Honor wasts it, The heate of pleasure melts it; If thou labour in a painfull calling, thou shalt be lesse sensible of the flux of Time, and sweetlier satisfied at

the

the time of Death.

Cap. XXVIII.

God is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy evening Epilogue, and thy morning Prologue; Practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest: so shall thy fancie be sanctified in the night,

night and thy Understanding rectified in the day; so shall thy rest be peacefull, thy labours prosperous, thy life pious, and thy death glorious.

Cap. XXIX.

BE very circumspect in the choise of thy company. In the society of thine equalls thou shalt enjoy more pleasure; In the society of thy superiors thou shalt finde more profit: To

be

be the beſt in the company, is the way to grow worſe: The beſt meanes to grow better is to be the worſt there.

Cap. XXXVII.

THink of God (eſpecially in thy devotion) in the abſtract, rather then the cõcrete: If thou cõceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd ſubject; if thou think him great, thy bounded con-

conceipt is apt to caſt him into a comprehenſible figure: Conceive him therefore, a diffuſed goodneſſe without quality, and repreſent him an incomprehenſible Greatneſſe without quantity.

Cap. XXXI.

IF thou and true Religion be not as yet met; or met, unknown; by theſe markes thou ſhalt diſcover it. Firſt, it is a Religiō that

takes no pleasure in the expence of blood; Secondly, It is a Religion whose Tenets cross not the Booke of Truth: Thirdly, it is a Religiō, that takes most frō the Creature, & gives most to the Creator: If such a one thou meet with, assure thy selfe it is the Right, and therefore professe it in thy Life, and protect it to thy Death.

CAP.

Cap. XXXII.

LEt anothers Paſſion be a Lecture to thy Reaſon, and let the Shipwrack of his Underſtanding be a Seamark to thy Paſſion: So ſhalt thou gaine ſtrength out of his weakneſſe; ſafety out of his danger; and raiſe thy ſelfe a Building out of his Ruines.

Cap. XXXIII.

IN the height of thy Prosperity expect Adversity, but feare it not; If it come not, thou art the more sweetly possest of the happinesse thou hast, and the more strongly confirmed; If it come, thou art the more gently dispossest of the happinesse thou hadst, and the more firmly prepared.

Cap. XXXIV.

TO tremble at the ſight of thy ſinne, makes thy Faith the leſſe apt to tremble: The Devils beleeve, & tremble, becauſe they tremble at what they beleeve; Their beleef brings trembling: Thy trembling brings Beleef.

Cap. XXXV.

AUthology is the way to Theology: Untill thou ſeeſt thy ſelf empty, thou wilt not deſire to be fill'd: He can never truly reliſh the ſweetneſſe of Gods Mercy, that never taſted the bitterneſſe of his own Miſery.

Cap. XXXVI.

IS any outward Affliction fallen upō thee, by

by a temporary losse? Advise with thy selfe, whether it be recoverable, or not: If it be, use all such lawfull and speedy means (the violence and unseasonablenesse whereof may not disadvantage thee in the pursuit) to recover it; If not recoverable, endure wth patiẽce what thou canst not recure with pains: He that carnally afflicts his soul for the losse of a transitory good, casts away the Kirnell, because hee

hath loſt the Shell.

Cap. XXXVII.

NAtural Anger glances into the breaſts of Wiſemen, but reſts in the boſome of Fools: In them, it is Infirmity; in theſe, a Sin: There is a naturall Anger; and there is a Spirituall Anger; The common object of that, is the Perſon; Of this, his Vice: Be angry, but ſin not: He that is always angry with his ſin, ſhall ſeldome

ſeldome ſinne in his Anger.

Cap. XXXVIII.

IF any hard Affliction hath ſurprized thee, caſt one eye upon the Hand that ſent it; and the other, upon the Sin that brought it; if thou thankfully receive the Meſſage, he that ſent it will diſcharge the Meſſenger.

Cap. XXXIX.

All Paſſions are Good or Bad, according to their Objects: Where the Object is abſolutely good, there the greateſt Paſſiō is too little: Where abſolutely evill, there the leaſt Paſſion is too much: Where indifferent, there a little is enough.

Cap. XL.

When thou doeſt Evil that Good may come thereon, the evill is ſurely thine: If good ſhould happen to enſue upon the evill which thou haſt done; the good proceedes from God; If therefore thou doe evill, thereby to occaſionate a Good, thou laiſt a bad foundation for a good building; and ſerveſt the devill that God may ſerve thee;

thee: Where the end of evill is good in the Intention, there the end of that good is evill in the extention.

Cap. XLI.

BE as farre from deſiring the popular love, as fearefull to deſerve the popular hate: Ruine dwells in both: The one will hugg thee to death; the other will cruſh thee to deſtruction: To eſcape the firſt, be not Ambitious; To avoid

avoid the second, be not Seditious.

Cap. XLII.

WHen thou seest misery in thy brothers Face, let him see mercy in thine Eye; The more the oyle of mercy is powr'd on him by thy pity, the more the oyle in thy Cruse shall be encreased by thy Piety.

Cap.

Cap. XLIII.

READE not Bookes alone, but Men, and amongſt them chiefly thy ſelfe: If thou finde any thing queſtionable there, uſe the Commentary of a ſevere Friend, rather then the gloſſe of a ſweet-lipt Flatterer: There is more profit in a diſtaſtfull Truth, then deceitfull ſweetneſſe.

Cap. LXIV.

IF the opinion of thy worth invite any to the desire of thy Acquaintance, yeeld him a respect ſutable to his Quality: Too great a Reservation will expoſe thee the Sentence of Pride; Too eaſie Acceſſe will condemne thee to the cenſure of Folly: Things, too hardly endeavour'd, diſcourage the ſeeker; Too eaſily obtain'd diſparage

the thing ſought for: Too eaſily got is lowly priz'd, and quickly loſt.

Cap. XLV.

WHen conveniencie of time hath ripen'd your Acquaintance, be cautious what thou ſay'ſt, and courteous in what thou do'ſt: Obſerve his Inclination: If thou finde him weight, make him thine owne, and lodge him in a faithfull boſome; Bee not raſhly ex-

exceptious, not rudely familiar: The one will breed Contention; the other Contempt.

Cap. XLVI.

WHen Paſſion is grounded upon Fancie, it is commonly but of ſhort continuance: Where the foundation is unſtable, there the building is not laſting; He that wil be angry for any Cauſe, will be angry for no Cauſe; and when the Underſtanding

ſtanding perceives the Cauſe vaine, then the Judgement proclaimes the effect void.

Cap. XLVII.

IF thou deſire to purchaſe Honor with thy wealth; conſider firſt how that wealth became thine: If thy labour got it, let thy wiſedome keepe it: If Oppreſſion found it, let Repentance reſtore it: If thy parents left it, let thy vertues deſerve it:

it: So ſhall thy Honor be ſafer, better, and cheaper.

Cap. XLVIII.

SInne is a *Baſiliske*, whoſe eyes are ful of Venim. If the eye of thy ſoule ſee her firſt, it reflects her owne poyſon and kils her: If ſhee ſee thy ſoule, unſeene, or ſeene too late, with her poyſon, ſhee kils thee: Since therefore thou canſt not eſcape thy Sinne, let not thy Sinne eſcape

eſcape thy obſervation.

Cap. XLIX.

IF thou expect'ſt to riſe by the meanes of Him whom thy Fathers greatnes rais'd from his ſervice to Court preferment, thou wilt be deceiv'd: For the more in eſteeme thou art, the more ſenſible is Hee of what he was, whoſe former ſervitude will be Chronicled by thy Advancement, and glory obſcured by thy greatneſſe;

neſſe: However, he will conceive it a dead ſervice, which may be interpreted by thee, as a merited Reward, rather then a meritorious Benefit.

Cap. L.

TRuſt not to the promiſe of a common ſwearer, for he that dare ſinne againſt his God, for neither profit nor pleaſure, will treſpaſſe againſt thee for his own advantage. He that dare breake

breake the precepts of his Father, wil easily be perswaded to violate the promise unto his Brother.

Cap. LI.

LEt the greatest part of the newes thou heareſt be the least part of what thou beleeveſt, leſt the greateſt part of what thou beleeveſt be the leaſt part of what is true. Where lies are easily admitted, the Father of lyes wil not easily

ly

ly be excluded.

Cap. LII.

DEliberate long, before thou conſecrate a Friend; And when thy impartiall Judgement concludes him worthy of thy boſome, receive him joyfully, and entertain him wiſely: Impart thy ſecrets boldly, and mingle thy thoughts with his: He is thy very ſelfe; and uſe him ſo: If thou firmly think him Faithfull

full, thou mak'ſt him ſo.

Cap. LIII.

AS there is no worldly gaine, without ſome loſſe, ſo there is no worldly loſſe without ſome gaine. If thou haſt loſt thy wealth, thou haſt loſt ſome trouble with it: If thou art degraded from thy Honor thou art likewiſe freed frō the ſtroke of envie; If ſickneſſe have blurr'd thy beauty, it hath deliver'd

ver'd thee from pride. Set the allowance against the losse, & thou shalt find no losse great; Hee loses little or nothing, that reserves himselfe.

Cap. LIV.

IF thou desire to take the best advantage of thy selfe (especially in matters where the Fancy is most imploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours

for Reſt; Let the end of thy firſt ſleep raiſe thee from thy Repoſe: Then hath thy Body the beſt temper; Then hath thy Soule the leaſt incumberance: Then, no noiſe ſhall diſturbe thy Eare; No object ſhall divert thine Eye: Then, if thy ſprightly Fancie tranſport thee not beyond thy common pitch, and ſhew thee not the *Magazin* of high Invention return thee to thy wanton Bed, and there conclude thy ſelfe more fit

to wear thy Mistresses Favour, then *Apolloes* Bayes.

Cap. LV.

IF thou art rich, strive to command thy money, lest she command thee: If thou know how to use her, she is thy Servant: If not, thou art her Slave.

Cap. LVI.

BRing thy daughter a husband of her own

Religion, and of no hereditary diſeaſe: Let his wiſedome outweigh his wealth: Let his parentage excell his perſon, and let his yeares exceede hers: Let thy prayers recommend the reſt to providence: If hee prove, thou haſt found a Sonne: If not, thou haſt loſt a Daughter.

Cap. LVII.

SO uſe Proſperity, that Adverſity may not

not abuſe thee: If in the one, Security admits no feares; in the other, Deſpaire will afford no hopes: He that in Proſperity can foretell a danger, can in Adverſity foreſee deliverance.

Cap. LVIII.

IF thy Faith have no doubts, thou haſt juſt cauſe to doubt thy faith; And if thy doubts have no hope, thou haſt juſt reaſon to feare deſpaire; When therefore thy

doubts ſhal exerciſe thy Faith, keepe thy hopes firme to qualifie thy doubts: So ſhall thy Faith be ſecured from doubts: So ſhall thy doubts be preſerved from deſpaire.

Cap. LIX.

IF thou deſire to be truely valiant, feare to doe any Injury: Hee that feares not to doe evill, is alwayes afraid to ſuffer evill: Hee that never fears, is deſperate:

And

And he that feares alwayes, is a Coward: He is the true valiant man, that dares nothing but what he may, and feares nothing but what hee ought.

Cap. LX.

ANger may repaſt with thee for an houre, but not repoſe with thee for a night: The continuance of Anger is Hatred, the continuance of Hatred turnes Malice. That anger is

not warrantable, which hath ſeen two Sunnes.

Cap. LXI.

IF thou ſtand guilty of Oppreſſion, or wrongfully poſſeſt of anothers Right; ſee, thou make Reſtitution before thou giveſt an Almes: If otherwiſe, what art thou but a Thiefe, and makeſt God thy Receiver?

Cap. LXII.

WHen thou pray'ſt for ſpiritual Graces, let thy prayer be abſolute; When, for temporall Bleſſings, adde a Clauſe of Gods pleaſure: In both, with Faith, and Humiliation: So ſhalt thou undoubtedly receive what thou deſireſt, or more, or better; Never prayer rightly made, was made, unheard, or heard, ungranted.

Cap. LXIII.

HE that gives all, though but little, gives much; becauſe all God lookes not to the quantity of the Gift, but to the quality of the Givors: He that deſires to give more then hee can, hath equall'd his Gift to his deſire, and hath given more then he hath.

Cap. LXIV.

BE no too greedy in desiring Riches, nor too eager in seeking them: nor too covetous in keeping them; nor too passionate in losing them: the first will possesse thy soule of discontent; The second will dispossesse thy body of Rest; The third will possesse thy wealth of thee; The last will dispossesse thee of thy selfe: Hee that is too violent

violent in the concupiſcible, will be as violent in the iraſcible.

Cap. LXV.

BE not too raſh in the breaking of an inconvenient cuſtome: As it was gotten, ſo leave it by degrees. Danger attends upon too ſudden Alterations: Hee that puls downe a bad building by the great, may be ruin'd by the fall: But hee that takes it down Brick by

by Brick, may live to build a better.

Cap. LXVI.

IF thou desire that inestimable Grace of saving Faith, detest that insatiable vice of damnable Covetousnesse: It is impossible, one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousnesse dispossesses thee of what thou hast: Thou canst not

not ſerve God, unleſſe Mammon ſerve thee.

Cap. LXVII.

BEware of him that is ſlow to Anger: Anger when it is long in comming, is the ſtronger when it comes, and the longer kept. Abuſed patience turnes to furie: When Fancie is the ground of paſſion, that Underſtanding which compoſes the Fancie qualifies the paſſion; But when Judge-

ment

ment is the ground the Memory is the Recorder.

Cap. LXVIII.

He that profeſſes himſelfe thy open enemy, armes thee againſt the evil he means thee, but he that diſſembles himſelfe thy ſecret Friend, ſtrikes beyond Caution, and wounds above Cure: From the firſt, thou mayſt deliver thy ſelfe: From the laſt, good Lord deliuer thee.

Cap.

Cap. LXIX.

IF thou haſt wrong'd thy brother in thought, reconcile thee to him in thought; If thou haſt offended him in words, let thy reconciliation be in words: If thou haſt treſpaſſed againſt him in deeds, by deeds be recõciled to him: That Reconciliation is moſt kindly which is moſt in kinde.

Cap. LXX.

NOt to give to the poore is to take from him: Not to feede the hungry, if thou haſt it, is the utmoſt of thy power to kill him: That therefore thou mayſt avoyde both Sacriledge and Murther, Be Charitable.

Cap. LXXI.

SO often as thou remembreſt thy ſinnes with-

without Grief, ſo often thou repeateſt thoſe ſinnes for not grieving: He that wil not mourne for the Evill which hee hath done, gives earneſt for the Evill he meanes to doe; Nothing can aſſwage that fire which Sinne hath made, but onely that Water which Repentance hath drawne.

Cap. LXXII.

LOoke well before thou leape into the chaire

chaire of Honor: The higher thou climbeſt, the lower thou falleſt: If Vertue preferre thee, Vertue wil preſerve thee; If Gold, or Favour advance thee, thy Honor is but pinn'd upon the wheele of Fortune: When the wheele ſhall turne, thy Honor fals, and thou remain'ſt an everlaſting Monument of thy owne ambitious folly.

CAP.

Cap. LXXIII.

WEe are borne with our temptations: Nature ſometimes preſſes us to evill, ſometimes provokes us unto good; If therefore thou giveſt her more then her due, thou nouriſheſt an enemy; If leſſe then is ſufficient, thou deſtroyeſt a friend: Moderation will prevent both.

Cap.

Cap. LXXIV.

IF thou ſcorne not to ſerve Luxury in thy Youth, Chaſtity will ſcorne thy ſervice in thy Age; and that the Will of thy green years thought no Vice in the acting, the neceſſity of thy gray haires makes no Vertue, in the forbearing: Where there is no Conflict, there can be no Conqueſt; where there is no Conqueſt, there is no Crowne.

Cap. LXXV.

THou didſt nothing towards thy owne Creation, for thou wert created for thy Creators glory; Thou muſt doe ſomething towards thy owne Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not ſave thee without thee.

Cap. LXXVI.

WHen thy tongue & heart agree not in

in confeſſion, that confeſſion is not agreeable to Gods pleaſure: Hee that confeſſes with his tongue, and wants confeſſion in his heart, is either a vaine man, or an Hypocrite: Hee that hath confeſſion in his heart, and wants it in his tongue, is either a proud man or a timerous.

Cap. LXXVII.

GOld is *Cæſars* Treaſure; Man is Gods: Thy Gold hath *Cæſars* Image; and thou haſt

Gods;

Gods: Give therefore those things unto *Cæsar* which are *Cæsars*; And those things unto *God*, which are *Gods*.

Cap. LXXVIII.

IN the Commission of evill, fear no man so much as thy own self: Another is but one witnesse against thee: Thou art a thousand: Another thou maist avoid, but thy self thou canst not; Wickednesse is its own punishment.

Cap. LXXIX.

IN thy Apparell avoid Singularity, Profuſeneſſe and Gaudineſſe; Be not too early in the faſhion; nor too late: Decency is the halfe way between Affectation and Neglect: The Body is the ſhell of the Soule; Apparell is the Huske of that Shell; The Huske often tels you what the Kirnel is.

Cap. LXXX.

LEt thy Recreation be manly, moderate, seasonable, lawfull; If thy life bee Sedentary, more tending to the exercise of thy Body; If active, more to the refreshing of thy minde: The use of Recreation is to strengthen thy Labour, and sweeten thy Rest.

Cap.

Cap. LXXXI.

BE not censorious, for thou know'st not whom thou judgest; It is a more dextrous error to speak well of an evill man, then ill of a good man; And safer for thy judgment to be misled by simple Charity, then uncharitable Wisdom: He may tax others with a priviledge, that hath not in himselfe, what others may taxe.

Cap. LXXXII.

TAke heede of that Honor which thy wealth hath purchaſed thee, for it is neither laſting, nor thine own: What money creates, money preſerves: If the Wealth decayes, the Honor dyes; It is but a ſlippery happineſs wch Fortunes can give, and Frowns can take; and not worth the owning which a nights Fire can melt, or a rough Sea can drown.

Cap. LXXXIII.

If thou canſt deſire any thing not to be repented of, thou art in a fair way to Happineſſe; If thou haſt attain'd it, thou art at thy ways end; He is not happy who hath all that he deſires, but that deſires nothing but what is good; If thou canſt not doe what thou need not repent, yet endeavour to repent what thy neceſſity hath done.

Cap. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, add a thousand; and to that, ten thousand more; the last shall as surely end, as the first are ended, and all shall be swallowed with Eternity: He that is born to day, is not sure to live a day; Hee that hath lived the longest, is but as he that was

was born yesterday: The Happines of the one is, That he hath liv'd; the Happinesse of the other is, That he may live; & the lot of both is, That they must dye: It is no Happines to live long, nor Unhappinesse to dye soon: Happy is he that hath liv'd long enough, to dye well.

Cap. LXXXV.

BE carefull to whom thou givest, and how: He that gives him

that deserves not, loses his Gift, and betrayes the Giver; He that conferres his Gift upon a worthy Receiver, makes many debtors, and by Giving, receives. Hee that Gives for his own ends, makes his Gift a Bribe, and the Receiver a Prisoner: Hee that gives often, teaches requittance to the Receiver, & discovers a crafty confidence in the Giver.

CAP.

Cap. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: Sleight it, & the work's begun; Forgive it, and 'tis finisht: He is below himselfe that is not above an Injury.

Cap. LXXXVII.

LEt not thy passion miscall thy Childe, lest thou prophesie his Fortunes: Let not thy

tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven backe with a double vengeance.

Cap. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, doe according to the constitution of that Church where thou art: The God of Order and Unity, who created both the

the Soul and the Body, expects Unity in the one, and Order in both.

Cap. LXXXIX.

Let thy religious Fast be a voluntary abstinence, not so much from Flesh, as Fleshly thoughts: God is pleased with that Fast wch gives to another, what thou denyest to thy self; and when the afflicting of thy own Body is the repairing of thy Brothers. He fasts truly that

that abstaines sadly, grieves really, gives chearfully, and forgives charitably.

Cap. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such heights, convert thy Questions into Wonders; and let this suffice thee, The Reason of the Deed, is the power of the Doer.

Cap. XCI.

DEride not him whom the looser world cals Puritane, lest thou offend a little one: If he be an Hypocrite, God, that knows him, wil reward him; If Zealous, that God that loves him, will revenge him: If he be good, hee is good to Gods Glory: If evill, let him be evill at his own charges: He that judges, shall be judged.

Cap. XCII.

SO long as thou art ignorant, be not asham'd to learne: Hee that is so fondly modest, not to acknowledg his owne defects of Knowledg, shal in time, be so foully impudent to justifie his own Ignorance: Ignorance is the greatest of all Infirmities; and, justified, the the chiefest of all Follies.

Cap. XCIII.

IF thou be a Servant, deal juſt by thy Maſter, as thou deſireſt thy Servant ſhould deale with thee: Where thou art commanded, be obedient; where, not commanded, be provident: Let diligence bee thy Credit; Let faithfulneſſe be thy crowne: Let thy Maſters credit be thy care, and let his welfare be thy content: Let thine Eye be ſingle, and thy heart, humble:

Be

Be Sober, that thou mayſt be circumſpect: He that in Sobriety is not his own man, being drunk, whoſe is he? Be neither contentious, nor Laſcivious: The one ſhews a turbulent Heart; The other an idle Brain. A good Servant is a great Maſter.

Cap. XCIV.

LEt the Foundation of thy Affection be Vertue, then make the Building as rich, and as glori-

glorious as thou canſt: If the Foundation be Beauty, or Wealth, and the Building Vertue, the Foundation is too weak for the Building; and it will fall: Happy is hee, the Palace of whoſe affection is founded upõ Vertue, Wall'd with Riches, Glaz'd with Beauty, & Roof'd with Honour.

Cap. XCV.

IF thy Mother bee a Widow, give her double

double Honour, who now Acts the part of a double Parent. Remember her nine moneths Burthen, and her tenth moneths Travell: Forget not her indulgence, when thou didst hang upon her tender breast. Call to minde her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember her secret Groans, her affectionate Tears, her bro-

broken Slumbers, her daily fears, her nightly frights. Relieve her wants; Cover her imperfections; comfort her Age: and the Widows Husband, will be the Orphans Father.

Cap. XCVI.

AS thou desireſt the Love of God and Man, beware of Pride: It is a tumor in thy minde that breaks and poyſons all thy Actions; It is a Worm in thy

thy Treaſure w.h eates and ruines thy Eſtate: It loves no man; Is beloved of no man; It diſparages Vertue in another by detraction; It diſrewards goodneſſe in it ſelf, by Vain-glory: The Friend of the Flatterer, the Mother of Envy, the Nurſe of Fury, the Baud of Luxury, the Sinne of Devils: and the Devil in Mankind: It hates Superiours, It ſcornes Inferiours, It owns no equals: In ſhort; Till thou hate it,

God

God hates thee.

Cap. XCVII.

SO behave thy selfe a-mong thy children, that they may love and honor thy presence: Be not too fond, lest they feare thee not: Bee not too bitter, lest they fear thee too much: Too much familiarity will embolden them; Too little countenance wil discourage them: So carry thy selfe, that they may rather feare thy Dis-

Displeasure, then thy Correction: Whē thou reprov'st them, do it in Season; when thou correct'st them, do it not in Passion: As a wise child makes a happy father, so a wise father makes a happy child.

Cap. XCVIII.

When thy Hand hath done a good Act, ask thy Heart if it be well done: The matter of a good Action is the deed done; The

The form of a good Action is the manner of the Doing: In the first, another hath the comfort, and thou, the glory; in the other, thou hast the comfort, and God, the glory: That deed is ill done wherein God is no sharer.

Cap. XCIX.

Would'st thou purchase Heaven? Advise not with thy own Ability. The price of Heaven is what thou

thou haſt: Examine not what thou haſt, but what thou art: Give thy ſelfe, and thou haſt bought it: If thy own vileneſſe be thy feares, offer thy ſelf and thou art precious.

Cap. C.

THe Birds of the Ayre dye to ſuſtain thee; The Beaſts of the Field dye to nouriſh thee; The Fiſhes of the Sea dye to feed thee. Our ſtomacks are their com-

common Sepulcher. Good God! with how many deaths are our poor lives patcht up! How full of death is the miserable life of momentary Man!

The End of the Second Century.

THE Third Century.

CHAP. I.

IF thou take paines in what is good, the paines vaniſh, the good remains: If thou take pleaſure in wha

what is evill, the evill remains, and the pleasure vanishes: What art thou the worse for pains, or the better for pleasure, when both are past?

Cap. II.

IF thy Fancy, and Judgement have agreed in the choice of a fit wife, be not too fond, lest she surfeit, nor too peevish, lest she languish: Love so, that thou mayst be Fear'd; Rule so, that thou mayst

be Honor'd: Be not too dident, leſt thou teach her to deceive thee, nor too ſuſpitious, leſt thou teach her to abuſe thee: If thou ſee a fault, let thy love hide it; If ſhee continue it, let thy wiſedome reprove it: Reprove her not opēly, leſt ſhe grow bold: Rebuke her not tauntingly, leſt ſhe grow ſpitefull: Proclaim not her beauty, leſt ſhe grow proud: Boaſt not her Wiſdome, leſt thou be thought fooliſh; Shew her

her not thy Imperfections, leſt ſhe diſdaine thee: Pry not into her Dairy, leſt ſhe deſpiſe thee: Prophane not her Ears with looſe Communication, leſt thou defile the Sanctuary of her Modeſty: An underſtãding Husband, makes a diſcreet Wife; & ſhee, a happy Husband.

Cap. III.

WRinckle not thy Face with too much laughter, leſt

thou become ridiculous; neither want thy Heart with too much Mirth, lest thou become vain: The Suburbs of Folly is vain Mirth, and Profuseneſſe of Laughter, is the City of Fools.

Cap. IV.

LEt thy tongue take counſell of one Eye, rather then of two Ears; Let the news thou reporteſt be rather ſtale then falſe, leſt thou be branded with the name of

of Lyer. It is an intolerable dishonour to be that which only to be call'd so, is thought worthy of a Stabbe.

Cap. V.

LEt thy Discourse be such, as thy Judgement may maintain, and thy Company may deserve. In neglecting this, thou losest thy words; In not observing the other, thou losest thy self. Give Wash to Swine, and Wort to

men; So ſhalt thou husband thy Gifts to the advantage of thy ſelf, and ſhape thy Diſcourſe to the advancement of thy Hearer.

Cap. VI.

DOſt thou roar under the Torments of a Tyrant? weigh thē with the ſufferance of thy Saviour, & they are no plague. Doſt thou rage under the Bondage of a raving Conſcience? Compare it

it to thy Saviours Paſſion, and it is no pain. Have the tortures of Hell taken hold of thy deſpairing ſoul? Compare it to thy Saviours Torments, and it is no Puniſhment: What Senſe unequally compares, let Faith enterchangeably apply; and thy pleaſures have no Compariſon. Thy ſins are the Authors of his ſufferings; And his Hel is the price of thy Heaven.

Cap. VII.

ARt thou baniſht from thy owne Country? Thank thy owne folly: Hadſt thou choſen a right home, thou hadſt bin no Exul: Hadſt thou cõmanded thy own Kingdom, all Kingdomes had beene thy own: The Fool is baniſht in his owne Country; The Wiſemã is in his own Country, though baniſht: The Foole wanders; The Wiſe-

Wiſeman travels.

Cap. VIII.

IN ſeeking Vertue, if thou find poverty, be not aſhamed: the fault is none of thine. Thy Honor, or Diſhonor is purchaſed by thy owne Actions. Though Vertue give a ragged Livery, ſhe gives a golden Cognizance. If her ſervice make thee poor, bluſh not. Thy poverty may diſadvantage thee, but not diſhonour thee.

Cap.

Cap. IX.

GAze not on Beauty too much, leſt it blaſt thee; nor too long, leſt it blind thee; nor too near, leſt it burn thee: If thou like it, it deceives thee; If thou love it, it diſturbs thee; If thou luſt after it, it deſtroys thee: If vertue accompany it, it is the Hearts Paradiſe; If vice aſſociate it, it is the Souls Purgatory: It is the Wiſemans Bonefire, and

and the Fools Furnace.

Cap. X.

IF thou wouldſt have a good Servant, let thy Servant find a wiſe Maſter: Let his food, reſt, and wages be ſeaſonable: Let his labour, recreations, and attendance depend upon thy pleaſure: Be not Angry with him too long, leſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; nor too often, leſt he count

thee

thee humorous. Be not too fierce leſt he love thee not; nor too remiſs, leſt he fear thee not; nor too familiar, leſt he prize thee not. In brief, whil'ſt thou giveſt him the liberty of a Servant, beware thou loſeſt not the Majeſty of a Maſter.

Cap. XI.

IF thou deſire to bee chaſt in Wedlocke, keep thy ſelf chaſt before thou wedd'ſt: He that hath known pleaſure

ſure unlawfully, will hardly be reſtrained from unlawfull pleaſure. One Woman was created for one Man. He that ſtraies beyond the limits of Liberty, is brought into the Verge of Slavery. Where one is enough, two is too many, and three is too few.

Cap. XII.

IF thou would'ſt be juſtified acknowledg thy injuſtice: He that con-

confesses his Sinne, begins his Journy towards Salvation: Hee that is sorry for it, mends his pace: He that forsakes it, is at his Journies end.

Cap. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

Cap. XIV.

BEware of drunkenneſſe, leſt all good men beware of thee; Where Drunkenneſſe reigns, there reaſon is an Exul; Vertue, a ſtranger; God, an Enemy; Blaſphemy is Wit, Oathes are Retorick, and Secrets are Proclamations. *Noah* diſcover'd that in one houre, drunk, which ſober, he kept ſecret ſixe hundred years.

Cap. XV.

WHat thou giveſt to the Poor, thou ſecureſt from the Thief, but what thou withhold'dſt from his neceſſity, a Thief poſſeſſes. Gods Exchequer is the Poor mans Box: when thou ſtrik'ſt a Tally, he becomes thy debtor.

Cap. XVI.

TAke no pleaſure in the folly of an Ideot,

deot, nor in the Fancy of a Lunatick, nor in the frenzie of a Drunkard. Make them the object of thy Pity; not, of thy Pastime; when thou behold'st thẽ, behold, how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them but Gods Favor.

CAP.

Cap. XVII.

IF being in eminent place, thou haſt incurr'd the Obloquy of the multitude, the more thou endevoreſt to ſtop the ſtream, the more it overflowes; Wiſely rather divert the courſe of the vulgar humor, by divulging & ſpreading ſome ridiculous novelty wch may preſent new matter to their various Fancy, and ſtave their tongues from off thy wor-

worried name. The first subject of the common voice is the last news.

Cap. XVIII.

IF thou desire to see thy Child Vertuous, let him not see his Fathers Vices: Thou canst not rebuke that in them, that they behold practis'd in thee; Till Reason be ripe, Examples direct more then Precepts: Such as thy behavior is before thy Childrens faces, such commonly

monly is theirs behind their Parents backs.

Cap. XIX.

VSe Law and Physick onely for necessity; They that use them otherwise, abuse themselves into weake Bodies, and light Purses: They are good Remedies, bad Businesses, and worse Recreations.

Cap. XX.

BE not over curious in prying into Myſteries; leſt, by ſeeking things which are needleſſe, thou omitteſt things which are neceſſary: It is more ſafe to doubt of uncertaine matters, then to diſpute of undiſcover'd Myſteries.

Cap.

Cap. XXI.

IF what thou haſt received from God thou ſhareſt to the poor, thou haſt gain'd a bleſſing by the hand; If what thou haſt taken from the poor, thou giveſt to God, thou haſt purchaſed a Curſe into the Bargain. He that puts to pious uſes, what he hath got by impious Uſury, robs the Spittle to raiſe an Hoſpitall; and the cry of the one, will

will out-plead the prayers of the other.

Cap. XXII.

LEt the end of thy Argument be rather to discover a doubtfull Truth, then a commanding Wit; In the one, thou shalt gaine Substance; In the other, Froth: That flint strikes the Steel in vain, that propagates no sparkles; Covet to bee Truths Champion, at least to hold her Colours: Hee

that pleads againſt the Truth, takes pains to be overthrown; or, if a Conqueror, gains but vain-glory by the conqueſt.

Cap. XXIII.

TAke no pleaſure in the death of a creature; If it be harmleſſe or uſeleſs, deſtroy it not: If uſefull, or harmfull, deſtroy it mercifully: He that mercifully made his Creatures for thy ſake, expects thy mercy

mercy upon them for his ſake. Mercy turnes her back to the unmercifull.

Cap. XXIV.

IF thou art call'd to the dignity of a Prieſt, the ſame voice cals thee to the honor of a Judge; If thy Life and Doctrine be good, thou ſhalt judge others: If thy Doctrine be good, and thy Life bad, onely thy ſelf: If both be good, thou teacheſt thy people to eſcape condem-

nation: If this be good, & that bad, thou teacheſt God to condemne thee.

Cap. XXV.

IF thou be not a *Prometheus* to adviſe before thou doeſt, be an *Epimetheus* to examine when thou haſt done: When the want of adviſe hath brought forth an improvident Act, the Act of Examination may produce a profitable Repentance.

Cap.

Cap. XXVI.

If thou desire the happinesse of thy Soul, the health of thy Body, the prosperity of thy Estate, the preservation of thy credit, converse not with a Harlot: Her eyes run thy reputation in debt; Her lips dem ād the payment; Her brests arrest thee; Her armes imprison thee; from whence, beleeve it, thou shalt hardly get forth till thou hast either en-

ded the dayes of thy Credit, or pay'd the utmoſt farthing of thy Eſtate.

Cap. XXVII.

CArry a watchful eie upon thoſe Familiars that are either ſilent at thy Faults, or ſooth thee in thy Frailties, or excuſe thee in thy Follies; for ſuch are either Cowards, or Flatterers, or Fools: If thou entertain them in proſperity, the Coward wil leave

leave thee in thy dangers, the Flatterer will quit thee in thy Adversity: But the Fool will never forsake thee.

Cap. XXVIII.

IF thou hast an Estate, and a Son to inherit it, keep him not too short, lest he think thou livest too long; what thou allowest him, let him receive from thy hand, as Gift; not from thy Tenants, as Rent: Keep the Reines of thy

Eſtate in thy own hand, leſt thou forſaking the Soveraignty of a Father, he forget the Reverēce of a Childe: Let his Liberty be grounded on thy permiſſion, & keep him within the compaſſe of thy Inſtruction: Let him feel, thou haſt the Curb, though occaſion urge thee not to check Give him the choiſe of his own wife, if he be wiſe. Counſell his affection rather then croſſe it, if thou beeſt wiſe; leſt his mar-

riage-

riage-bed be made in ſecret, or depend upon thy Grave. If he be given to laviſh Company, endeavour to ſtave him off with lawful Recreations: Be chearfull with him, that he may love thy preſence; and wink at ſmall faults, that thou mayſt gain him: Be not always chiding, leſt thou harden him; neither knit thy brow too often, leſt thou diſhearten him: Remember, the diſcretion of a Father oft times prevents

the destruction of a Childe.

Cap. XXIX.

IF thou hide thy Treasure upon the Earth, how canst thou expect to finde it in Heaven? Canst thou hope to be a sharer where thou hast reposed no stocke? What thou giveſt to Gods Glory, and thy Souls health, is laid up in Heaven, and is onely thine, that alone, which thou exchangeſt, or hideſt

deſt upon Earth, is loſt.

Cap. XXX.

REgard not in thy Pilgrimage how difficult the paſſage is, but whither it tends; nor how delicate the Journey is, but where it ends: If it be eaſie, ſuſpect it; If hard, endure it: He that cannot excuſe a bad way, accuſes his own Sloth; and he that ſticks in a bad paſſage, can never attain a good Journies end.

Cap. XXXI.

MOney is both the Generation and Corruptiõ of purchas'd Honor: Honor is both the Child and Slave of potent Money: The credit which Honor hath loſt, Money hath found: When Honour grew Mercenary, Mony grew Honourable. The way to be truly Noble, is to contemn both.

Cap. XXXII.

GIve not thy tongue too great a liberty, leſt it take thee priſoner: A word unſpokē is like the Sword in thy Scabberd, thine; If vented, thy Sword is in anothers hand: If thou deſire to be held wiſe, be ſo wiſe as to hold thy tongue.

Cap. XXXIII.

IF thou be ſubject to any great vanity, nouriſh

riſh it not: If it will be entertained, encourage it not: If it grow ſtrong, more ſtrongly ſtrive againſt it; If too ſtrong, pray againſt it; If it weaken not, joyn Faſting to the Prayer; If it ſhall continue, adde Perſeverance to both; If it decline not, adde Patience to all, and thou haſt conquered it.

Cap. XXXIV.

HAth any wounded thee with Injuries? meet

meet them with patience; Hasty words ranckle the wound, Soft language dresses it, Forgivenesse cures it, and Oblivion takes away the scar. It is more noble, by silence, to avoid an Injury, thē by Argument to overcome it.

Cap. XXXV.

BE not instable in thy Resolutions, nor various in thy actions, nor incōstant in thy Affections: So deliberate, that

that thou maist resolve; So resolve that thou maist perform; So perform, that thou mayst persevere: Mutability is the badge of Infirmity.

Cap. XXXVI.

LEt not thy good Intention flatter thee to an evil Action; What is essentially evill, no circumstance can make good; It matters not with what minde thou didst that, which is unlawfull, being done: If the

the Act be good, the Intention crowns it; If bad, it depoſes thy Intention: No evill Action may be well done.

Cap. XXXVII.

LOve not thy Children too unequally; or, if thou doſt, ſhew it not, leſt thou make the one Proud, the other Envious, and both Fools: If Nature hath made a difference, it is the part of a tender Parent to help the weakeſt

keſt. That triall is not faire, where Affection is the Judge.

Cap. XXXVIII.

IN giving of thy Almes, enquire not ſo much into the perſon, as his neceſſity: God looks not ſo much upon the merits of him that requires, as into the manner of him that relieves: If the man deſerve not, thou haſt given it to Humanity.

Cap. XXXIX.

IF thou desire the Eucharist should be thy Supper, let thy life be thy Chaplain; If thy own worthinesse invites thee, presume not to come; if the sorrowfull sense of thy owne sinnes forbid thee, presume not to forbear: If thy Faith be strong, it will confirme it; If weak, it will strengthen it: He onely that wants

Faith

Faith is the forbidden gueſt.

Cap. XL.

WOuldſt thou trafficke with the beſt advantage, and Crown thy ventures with the beſt return? Make the poore thy Chapman, & thy purſe thy Factor: So ſhalt thou give trifles which thou could'ſt not keep, to receive treaſure which thou canſt not loſe: There's no ſuch Mer-

chant

chant as the charitable man.

Cap. XLI.

FOllow not the multitude in the evill of ſinne, leſt thou ſhare with the multitude in the evill of puniſhment: The number of the Offenders diminiſh not the quality of the offence: As the multitude of Suiters draws more favour to the Suite; So the multitude of Sinners draws more

more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

Cap. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just: If thou acknowledge his Reproof to be just, thou secretly confessest thy anger to bee unjust. He that is angry with the just Reprover, kindles the fire of

of the juſt Revenger.

Cap. XLIII.

DOe well while thou maiſt, leſt thou doe evil when thou wouldſt not: He that takes not advantage of a good Power, ſhal loſe the Benefit of a good Will.

Cap. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a Make-ſport. He that hath but gain'd

the

the Title of a Jester, let him assure himself, The Fool's not far off.

Cap. XLV.

IN every Relative Action, change Conditions with thy brother; Then aske thy Conscience what thou wouldest be done to; Being truly resolved exchange again, and do thou the like to him, and thy Charity shall never erre: It is injustice to doe, what without impati-

patience thou canſt not ſuffer.

Cap. XLVI.

LOve thy neighbour for Gods ſake, and God for his own ſake, who created all things for thy ſake, and redeemed thee for his mercy ſake: If thy love have any other Object, it is falſe love; If thy Object have any other end, it is ſelfe-love.

Cap. XLVII.

LEt thy Converſation with men, be ſober and ſincere; Let thy devotion to God be dutifull and decent: Let the one be hearty, and not haughty; Let the other be humble, and not homely: So live with men, as if God ſaw thee; So pray to God, as if men heard thee.

Cap.

Cap. XLVIII.

GOds Pleasure is the Winde our Actions ought to sayle by: Mans Will is the Streame that Tydes them up and down; If the Winde blow not, thou maist take the advantage of the Tide; If it blow, no matter wch way the Stream runnes; if with thee, thy voyage will be the shorter; if against thee, the Sea will be the rougher: It is safer

fer to ſtrive againſt the Stream, then to ſayle againſt the Winde.

Cap. XLIX.

IF thou deſire much Reſt, deſire not too much: there is no leſs trouble in the preſervation, then in the acquiſition of abundance; *Diogenes* found more reſt in his Tub, then *Alexander* on his Throne.

Cap. L.

WOuld thou multiply thy riches? Diminish them wisely: Or wouldst thou make thy Estate entire? divide it charitably: Seeds that are scattered encrease, but hoarded up, they perish.

Cap. LI.

HOw cam'st thou by thy Honour? By Money: How cam'st

thou by thy Money? By Extortion: Compare thy pennyworth with the price, and tell me truly, how truly Honorable thou art? It is an ill purchase that's encumbred with a Curse, and that Honour will be ruinous that is built on Ruines.

Cap. LII.

IF thy Brother hath privatly offēded thee, reprove him privatly, and having lost himself

ſelf in an Injury, thou ſhalt finde him in thy forgiveneſſe: He that rebukes a private fault openly, betrays it, rather then reproves it.

Cap. LIII.

WHat thou deſireſt, inſpect throughly before thou proſecute: Caſt one eye upon the Inconveniences, as well as the other upon the Conveniences. Weigh the fulneſſe of the Barne with the

Charge; of the Plough: Weigh Honor with her Burthen, and Pleasure with her Dangers; So shalt thou undertake wisely what thou desirest; or moderate thy desires in undertaking.

Cap. LIV.

IF thou owest thy whole selfe to thy God for thy Creatiō, what hast thou left to pay for thy Redemption, that was not so cheap as thy Creation?

In

In thy Creation, he gave thee to thy self, and by thy self to him: In thy Redemption hee gave himselfe to thee, and through him restor'd thee to thy self: Thou art given and restor'd: Now what owest thou unto thy God? If thou hast paid all thy debts, give him the Surplusage, and thou hast merited.

Cap. LV.

IN thy Diſcourſe take heed what thou ſpeakeſt, to whom thou ſpeakeſt, how thou ſpeakeſt, & when thou ſpeakeſt: What thou ſpeakeſt, ſpeak truly; when thou ſpeakeſt, ſpeake wiſelie. A Fools heart is in his Tongue; but a Wiſe mans Tongue is in his heart.

Cap. LVI.

BEfore thou act a Theft, cõsider what thou art about to do: If thou take it, thou loseſt thy ſelf; If thou keep it, thou diſenableſt thy Redemption; Till thou reſtor'ſt it, thou canſt not be reſtored; When it is reſtor'd, it muſt coſt thee more paine, and ſorrow, then ever it brought thee pleaſure or profit. It is a great folly to pleaſe the Palate with that

that which thou knoweſt, muſt either be vomited, or thy death.

Cap. LVII.

Silence is the higheſt wiſedome of a Fool, and Speech is the greateſt triall of a Wiſe man; If thou would'ſt be known a Wiſe man, let thy words ſhew thee ſo; If thou doubt thy words, let thy ſilence feign thee ſo. It is not a greater point of Wiſdom to diſcover Knowledge,

ledge, then to hide Ignorance.

Cap. LVIII.

THe Clergy is a Copy Book; Their Life is the Paper, whereof some is Purer, some Courser: Their Doctrine is the Copies; some written in a Plain Hand, others in a Flouriſhing Hand, some in a Text Hand, some in a Roman Hand, others in a Court Hand, others in a Baſtard Roman: If the choiſe

choiſe be in thy power, chuſe a Book that hath the fineſt Paper; Let it not be too ſtraight, nor too looſely bound, but eaſie to lye open to every Eye: follow not every Copy, leſt thou bee good at none: Among them all, chuſe one that ſhall be moſt Legible, and Uſefull, and fulleſt of Inſtructions. But if the Paper chance to have a Blot, remember, the Blot is no part of the Copy.

CAP.

Cap. LIX.

VErtue is nothing but an Act of loving that which is to be beloved, and that Act is Prudence, from whence not to be removed by constraint is Fortitude; not to be allur'd by enticements is Temperãce; not to be diverted by Pride is Justice. The declining of this Act is Vice.

Cap. LX.

REbuke thy Servants fault in private; publique reproof hardens his ſhame: If he be paſt a youth, ſtrike him not: He is not fit for thy ſervice, that after wiſe reproofs will either deſerve thy ſtrokes, or digeſt them.

Cap. LXI.

TAke heede rather what thou receiveſt,

veſt, then what thou giveſt; What thou giveſt leaves thee, what thou takeſt, ſticks by thee: He that preſents a gift buys the Receiver; He that takes a gift ſels his Liberty.

Cap. LXII.

THings Temporall, are ſweeter in the Expectation: Things Eternall are ſweeter in the Fruition: The firſt ſhames thy Hope, the ſecond crowns it: It is

a

a vain Journey, whoſe end affords leſſe pleaſure then the way.

Cap. LXIII.

KNow thy ſelf that thou mayeſt Feare God: Know God, that thou mayſt Love him; In this, thou art initiated to wiſedome; In that, perfected: The Fear of God is the beginning of Wiſdome: The Love of God is the fulfilling of the Law.

Cap. LXIV.

IF thou haſt Providence to foreſee a danger, let thy Prudence rather prevent it, then fear it. The fear of future evils, brings oftentimes a preſent miſchiefe: Whilſt thou ſeek'ſt to prevent it, practice to bear it. He is a wiſe man can avoid an evill; he is a patient man that can endure it; but he is a valiant man can conquer it.

Cap. LXV.

IF thou haſt the place of a Magiſtrate, deſerve it by thy Juſtice, and dignifie it with thy Mercy: Take heed of early gifts: An open hand makes a blinde eye: Be not more apt to puniſh Vice, then to encourage Vertue. Be not too ſevere, leſt thou be hated, nor too remiſſe, leſt thou be ſleighted: So execute Juſtice, that thou mayſt be Loved; ſo

so execute Mercy, that thou maist be Feared.

Cap. LXVI.

LEt not thy Table exceed the fourth part of thy Revenue: Let thy provision be solid, and not farre fetcht, fuller of Substance then Art: Be wisely frugal in thy preparation, & freely chearfull in thy entertainment; If thy Guests be right, it is enough; If not, it is too much: Too much is a Vanity;

Vanitie; Enough is a Feast.

Cap. LXVII.

LEt thy Apparell be decent, and suited to the quality of thy Place and Purse: Too much punctuality, and too much morosity are the two Poles of Pride; Be neither too early in the Fashion, nor too long out of it, nor too precisely in it: what custom hath civiliz'd is become decent, till then, ridiculous:

lous: Where the Eye is the Jury, thy Apparel is the Evidence.

Cap. LXVIII.

IF thy Words be too luxuriant, confine them, leſt they confine thee: He that thinks he never can ſpeak enough, may eaſily ſpeake too much. A full tongue, and an empty brain are ſeldome parted.

Cap. LXIX.

IN holding of an Argument, be neither cholerick, nor too opinionate; The one distempers thy Understāding; The other abuses thy Judgement: Above all things decline Paradoxes and Mysteries: Thou shalt receive no honor, either in maintaining ranke Falsehoods, or medling with secret Truths; As he that pleads against the Truth,

Truth, makes Wit the Mother of his Error; So, he that argues beyond warrant, makes Wisedome the Midwife of his Folly.

Cap. LXX.

DEtaine not the Wages from the poor Man that hath earn'd it, lest God withhold not thy Wages from thee: If he complain to thee, heare him, lest hee complain to Heaven, where he wil

be heard: If he hunger for thy ſake, thou ſhalt not proſper for his ſake. The Poor mans Penny is a Plague in the Rich mans Purſe.

Cap. LXXI.

BE not too cautious in diſcerning the fit Objects of thy Charity, leſt a ſoul periſh through thy diſcretion; What thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart: Better in re-

relieving idleneſſe to commit an accidentall evill, then in neglecting miſery to omit an eſſentiall good; Better two Drones be preſerv'd, then one Bee periſh.

Cap. LXXII.

THeology is the Empereſſe of the world; Myſteries are her Privy Counſell; Religion is her Clergy; The Arts her Nobility; Philoſophy her Secretary; The Graces her Maids of

Honor; The Morall Vertues, The Ladies of her Bedchamber; Peace is her Chamberlaine; True Joy, and endleſſe Pleaſures are her Courtiers; Plenty her Treaſurer; Poverty her Exchequer; The Temple is her Court: If thou deſire acceſſe to this great Majeſty, the way is by her Courtiers; If thou haſt no power there, the common way to the Soveraigne is the Secretary.

CAP.

Cap. LXXIII.

IT is an evill knowledge to know the good thou ſhouldſt embrace, unleſſe thou likewiſe embrace the good thou knoweſt: The breath of Divine Knowledge, is the Bellows of Divine Love, and the flame of Divine Love, is the perfection of Divine Knowledge.

Cap. LXXIV.

IF thou desire Rest unto thy Soule, bee Just; He that doth no injury, fears not to suffer injury: The unjust mind is always in labour: It either practises the evill it hath Projected; or Projects to avoid the evill it hath deserved.

Cap. LXXV.

'ACcustome thy Palat to what is most usuall

uſuall: He that delights in Rarities, muſt often feede diſpleas'd, and ſometimes lie at the mercy of a dear Market: common foode nouriſhes beſt, delicates pleaſe moſt: The ſound ſtomack preferres neither. What art thou the worſe for the laſt years plain diet, or what now the better for thy laſt great Feaſt?

Cap. LXXVI.

WHo ever thou art, thou haſt done more evill in one day, then thou canſt expiate in ſixe; and canſt thou think the evill of ſixe days, can require leſſe then one? God hath made us rich in days, by allowing ſixe, and himſelfe poore by reſerving but one: and ſhall wee ſpare our own Flocke, and ſheare his Lambe? He that hath done nothing

thing but what hee can justifie in the fixe days, may play the seventh.

Cap. LXXVII.

HOpe and Fear, like *Hippocrates* Twins, should live and die together; If Hope depart from Fear, it travels by Security, and lodges in Presumption; If Feare depart from Hope, it travels to Infidelity, and Innes in Despaire The one shuts up Heaven the other opens Hell: The

one makes thee insensible of Gods frownes; The other, incapable of Gods Favors; and both teach God to be unmercifull, and thee to be most miserable.

Cap. LXXVIII.

CLose thine Eare against him that shall open his Mouth secretly against another; If thou receive not his words, they flee back, and wound the Reporter; If thou receive them,

them, they flee forward, and wound the Receiver.

Cap. LXXIX.

IF thou wouldſt preſerve a ſound Body, uſe faſting & walking; If a healthful Soul, Faſting and Praying; Walking exerciſes the Body; Praying exerciſes the Soul; Faſting cleanſes both.

Cap. LXXX.

WOuldſt thou not be thought a Fool in anothers conceit? Be not wiſe in thine owne; Hee that truſts to his own wiſedome, proclaimes his own Folly: He is truly wiſe, and ſhall appear ſo, that hath Folly enough to be thought not worldly wiſe, or wiſdome enough to ſee his own Folly.

Cap.

Cap. LXXXI.

DEsir'ſt thou Knowledge? Know the end of thy deſire: Is it onely to know? Then it is Curioſity: Is it becauſe thou mayſt bee known? Then 'tis Vanity: If becauſe thou mayſt Edifie, it is Charity: If becauſe thou mayſt be Edified, it is Wiſdom. That Knowledge turns to meere Excrement, that hath not ſome heat of Wiſdome

dom to digeſt it.

Cap. LXXXII.

WIſdome without Innocency is Knavery; Innocency without Wiſdome is Foolery: Be therefore as wiſe as Serpents, and innocent as Doves. The ſubtilty of the Serpent, inſtructs the innocency of the Dove; The innocency of the Dove, corrects the ſubtilty of the Serpent; What God hath joyn'd together, let no

no man ſeparate.

Cap. LXXXIII.

THe more thou imitateſt the Vertues of a Saint departed, the better thou celebrat'ſt that Saints day. God is not pleaſed with ſurfeiting for his ſake, who with his faſting ſo often pleas'd his God.

Cap. LXXXIV.

CHuſe not thy ſerviceable Souldier out

out of ſoft Apparell, leſt he prove effeminate, nor out of a full purſe, leſt he grow timerous; They are more fit for action, that are fiery to gain a Fortune abroad, then they that have Fortunes to loſe at home. Expectation breeds Spirit; Fruition brings Fear.

Cap. LXXXV.

GOd hath given to Mankinde a common Library, his creatures; and to every man

a proper Book, Himſelf, being an Abridgement of all the others: If thou reade with Underſtanding, it wil make thee a great Maſter of Philoſophy, and a true Servant to the Divine Authour; If thou but barely read, it will make thee thy owne Wiſe man, and the Authours Fool.

Cap. LXXXVI.

DOubt is a weake childe lawfully begotten

gotten between an obſtructed Judgement, and a faire Underſtanding. Opinion is a bold Baſtard gotten between a ſtrong Fancy, and a weak Judgement; It is leſſe diſhonorable to be ingenuouſly doubtfull then raſhly opinionate.

Cap. LXXXVII.

AS thou art a morall man, eſteeme thy ſelf not as thou art, but as thou art eſteem'd. As thou

thou art a Chriſtian, eſteem thy ſelf as thou art, not as thou art eſteem'd: Thy price in both riſes & fals as the Market goes. The Market of a morall man is wilde Opinion. The Market of a Chriſtian is a good conſcience.

Cap. LXXXVIII.

PRovidence is an exerciſe of Reaſon; Experience an Act of Senſe: By how much Reaſon excels Senſe, by ſo

so much Providence exceeds Experience. Providence prevents that danger, which Experience repents: Providence is the rationall Daughter of Wisedome: Experience the Empiricall Mistresse of Fools.

Cap. LXXXIX.

HAth Fortune dealt thee ill Cards? Let Wisedome make thee a good Gamester: In a fair Gale, every Foole may

may ſayl; but wiſe behaviour in a ſtorme commends the wiſedome of a Pilot: To bear Adverſity with an equall minde, is both the ſigne and glory of a brave Spirit.

Cap. XC.

IF any ſpeake ill of thee, flee home to thy own conſcience, and examine thy heart: If thou be guilty, 'tis a juſt correction. If not guilty 'tis a faire Inſtruction:

on: Make uſe of both, ſo ſhalt thou diſtill Hony out of Gall, and out of an open Enemy, create a ſecret Friend.

Cap. XCI.

AS the exerciſe of the Body naturall is moderate Recreation, ſo the exerciſe of the Body Politicke, is Military Diſcipline: By that the one is made more able, by this, the other is made more active: Where both are wanting,

ting, there wants no danger to the one, through a humerous ſuperfluity, to the other, by a negligent ſecurity.

Cap. XCII.

GOd is above thee, Beaſts are beneath thee: Acknowledge him that is above thee, and thou ſhalt be acknowledg'd by them that are under thee: Whilſt *Daniel* acknowledg'd God to be above him, the Lions acknowledge *Daniel*

niel to be above them.

Cap. XCIII.

TAke heede whilſt thou ſheweſt Wiſedome in not ſpeaking, thou betrayeſt not thy folly in too long ſilence: If thou art a Fool, thy ſilence is Wiſedom; If a Wiſe man, too long ſilence is folly; As too many words from a Fools mouth, gives a Wiſe man no leave to ſpeak; So too long ſilence in a Wiſe man, gives

gives a Fool the opportunity of ſpeaking and makes thee guilty of his Folly.

Cap. XCIV.

CONſider what thou wert, what thou art, what thou ſhalt be: What's within thee, what's above thee, what beneath thee, what's againſt thee: What was before thee, what ſhall be after thee; and this will bring to thy ſelfe Humility, to thy neigh-

bour Charity, to the world contempt, to thy God Obedience: Hee that knowes not himselfe Positively, can not know himself Relatively.

Cap. XCV.

THink not thy Love to God merits Gods Love to thee: His acceptance of thy duty crowns his own Gifts in thee: Mans Love to God is nothing but a faint reflection of Gods Love to man.

Cap.

Cap. XCVI.

BE always leſſe willing to ſpeak then to hear; what thou heareſt thou receiveſt; what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

Cap. XCVII.

SEeſt thou Good days? prepare for Evill times: No Summer but hath his Winter: He never reap'd com-

fort in Adverſity, that ſow'd it not in Proſperity.

Cap. XCVIII.

IF being a Magiſtrate, thou conniveſt at Vice, thou nouriſheſt it; If thou ſpareſt it; thou committeſt it: What is not, by thee, puniſht in others, is made puniſhable in thee. He that favours preſent evils, entayls them upon his poſterity: Hee that excuſes the Gulty, condemns

demns the Innocent.

Cap. XCIX.

TRuth haunts no Corners, ſeeks no By-ways: If thou profeſſe it, doe it openly: If thou ſeek it, doe it fairely: Hee deſerves not to profeſſe Truth, that profeſſes it fearfully: He deſerves not to finde the Truth that ſeeks it fraudulently.

Cap. C.

IF thou deſire to bee wiſer yet, think not

thy ſelfe yet wiſe enough: And if thou deſire to improve knowledge in thy ſelf, deſpiſe not the inſtructions of another: He that inſtructs him that thinks himſelf wiſe enough, hath a Fool to his Scholar: He that thinks himſelf wiſe enough to inſtruct himſelf, hath a Fool to his Maſter.

The End of the Third Century.

THE *Fourth Century.*

CHAP. I.

DEmean thy ſelfe more warily in thy Study, then in the Street. If thy publike Actions have a hundred witneſſes, thy privat have a thouſand.

The multitude looks but upon thy Actions: Thy conſcience lookes into them: The multitude may chance to excuſe thee, if not acquit thee; thy conſcience will accuſe thee, if not condemn thee.

Cap. II.

OF all Vices take heede of Drunkenneſſe; Other Vices are but fruits of diſordered Affections: This diſorders, nay, baniſhes Reaſon:

ſon: Other Vices but impair the Soul, This demoliſhes her two chiefe Faculties; The Underſtanding, and the Will: Other Vices make their own way; This makes way for all Vices; Hee that is a Drunkard is qualified for all Vice.

Cap. III.

IF thy ſinne trouble thee, let that trouble comfort thee; As pleaſure in the remẽbrance

of sinne exasperates Justice, so sorrow in the repentance of sin mollifies Mercy: It is lesse danger to commit the sin we delight in, then to delight in the sinne we have committed, & more Joy is promis'd to Repentance, then to Innocency.

Cap. VI.

THe way to God is by thy selfe; The way to thy selfe is by thy own corruptions: He

He that baulks this way, erres; He that travels by the creatures, wanders. The motion of the Heavens ſhall give thy ſoul no Reſt: The Vertue of Herbs ſhall not encreaſe thine. The height of all Philoſophy, both Naturall and Morall, is to know thy ſelf, and the end of this Knowledge is to know God.

CAP.

Cap. V.

INfamy is where it is receiv'd: If thou art a Mudde-wall, it will ſtick; If Marble, it will rebound: If thou ſtorm at it, 'tis Thine: If thou contemn it, 'tis His.

Cap. VI.

IF thou deſire Magiſtracy, learn to forget thy ſelf; If thou undertake it, bid thy ſelf farewell

well; Hee that looks upon a common cauſe with private eyes, looks through falſe Glaſſes. In the exerciſe of thy politique Office, thou muſt forget both Ethicks & Oeconomicks. He that puts on a publike Gown, muſt put off a private Perſon.

Cap. VII.

LEt the words of a Virgin, though in a good Cauſe, and to as good Purpoſe, be neither

ther violēt, many, bold, nor firſt, nor laſt: It is leſſe ſhame for a Virgin to be loſt in a bluſhing Silence, then to be found in a bold Eloquence.

Cap. VIII.

ART thou in plenty? Give what thou wilt: Art thou in Poverty? Give what thou canſt: As what is receiv'd, is receiv'd according to the manner of the Receiver; ſo what is

is given, is priz'd according to the measure of the Giver: He is a good Workman that makes as good work as his Matter will permit.

Cap. IX.

God is the Author of Truth, the Devill the Father of Lies: If the telling of a Truth shall endanger thy life, the Authour of Truth will protect thee from the danger, or reward thee for thy damage.

If

If the telling of a Lye may ſecure thy Life, the Father of Lyes will beguile thee of thy gains, or traduce the ſecurity. Better by loſing of a life to ſave it, then by ſaving of a life to loſe it. However, better thou periſh then the Truth.

Cap. X.

Conſider not ſo much what thou haſt, as what others want: What thou haſt, take heed thou loſe not. What thou

thou haſt not, take heed thou covet not: If thou haſt many above thee, turn thy eye upon thoſe that are under thee: If thou haſt no Inferiours, have patience a while, and thou ſhalt have no Superiours. The Grave requires no Marſhall.

Cap. XI.

IF thou ſeeſt any thing in thy ſelf, which may make thee proud, looke a little further, and thou ſhalt finde enough to humble

humble thee, if thou be wiſe, view the Peacocks feathers with his feet, & weigh thy beſt parts with thy imperfections: He that would rightly prize the man, muſt reade his whole Story.

Cap. XII.

LEt not the ſweetneſſe of Contemplation bee ſo eſteem'd, that Action be deſpis'd. *Rachel* was more faire, *Lea* more fruitfull: As contemplation is more delight-

delightfull, ſo is it more dangerous: *Lot* was upright in the City, and wicked in the Mountain.

Cap. XIII.

IF thou haſt but little, make it not leſſe by murmuring: If thou haſt enough, make it not too much by unthankfulneſſe: He that is not thankfully contented with the leaſt favour he hath receiv'd, hath made himſelfe incapable of the

the leaſt favour he can receive.

Cap. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſinne in taking it is repeated every minute thou keep'ſt it: If thou canſt, reſtore it in kind: If not, in value; If it may be, reſtore it to the party; If not, to God: The Poor is Gods Receiver.

Cap.

Cap. XV.

LEt the fear of a danger bee a ſpurre to prevent it: Hee that feares otherwiſe, gives advantage to the danger: It is leſſe folly not to endeavour the prevention of the evil thou feareſt, then to fear the evill which thy endeavour cannot prevent.

Cap. XVI.

IF thou haſt any excellence which is thine owne, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation; and thy Pride is but the Prologue of thy ſhame: Where Vain-glory cõmands, there Folly counſels; where Pride Rides, there Shame Lacquies.

Cap.

Cap. XVII.

God hath ordained his creatures, not onely for neceſſity, but delight; Since he hath carv'd thee with a bountifull hand, fear not to receive it with a liberal heart: He that gave thee Water to allay thy Thirſt, gave thee Wine to exhilarate thy heart. Reſtore him for the one, a neceſſity of thanks, return him for the other, the chearfulneſſe of praiſe.

Cap. XVIII.

IF the wicked flouriſh & thou ſuffer, diſcourage not: They are fatted for deſtruction; Thou art Dieted for health; They have no other Heaven but the Hopes of a long Earth; thou haſt nothing on Earth but the Hopes of a quick Heaven: If there were no Journies end, the travell of a Chriſtian were moſt comfortleſſe.

Cap. XIX.

IMpe not thy Wings with the Churches Feathers, leſt thou flye to thy own Ruine: Impropriations are bold Metaphors; which continued, are deadly Allegories: One foote of Land in Capite, encumbers the whole eſtate: The Eagle ſnatcht a Coale from the Altar, but it fired her Neſt.

Cap. XX.

Let that Table which God hath pleas'd to give thee, pleaſe thee: He that made the Veſſell knows her burthen, and how to Ballaſt her; He that made all things very good, cannot but doe all things very wel; If thou be content with a little, thou haſt enough: If thou complaineſt thou haſt too much.

Cap.

Cap. XXI.

WOuldſt thou diſcover the true worth of a man? Behold him naked: Diſtreaſure him of his ill-got Wealth, degrade him of his dear bought Honor, Diſrobe him of his purple Habit, Diſcard his pamper'd Body; Then look upon his Soul, and thou ſhalt finde how great he is. Naturall ſweetneſſe is never ſented but in the

abſence of artificiall.

Cap. XXII.

IF thou art ſubject to any ſecret Folly blab it not, leſt thou appeare impudent; nor boaſt of it, leſt thou ſeem inſolent. Every mans Vanity ought to be his greateſt Shame: And every mans Folly ought to be his greateſt ſecret.

Cap. XXIII.

IF thou bee ignorant, endeavour to get Knowledge, leſt thou be beaten with ſtripes: If thou haſt attain'd Knowledge, put it in practice, leſt thou be beaten with many ſtripes. Better not to know what wee ſhould practice, then not to practice what wee know; and leſſe danger dwels in unaffected ignorance, then unactive knowledge.

Cap. XXIV.

TAke heed thou harbour not that Vice call'd Envy, leſt anothers happineſſe be thy Torment, and Gods bleſſing become thy Curſe: Vertue corrupted with Vaine-glory, turns Pride: Pride poyſon'd with malice, becomes Envy: Joyn therfore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall finde no Entrance.

Cap. XXV.

IF thy Endeavour cannot prevent a Vice, let thy Repentance lament it: The more thou remembreſt it without heart; griefe; the deeper it is rooted in thy heart: Take heede it pleaſe thee not, eſpecially in cold blood. Thy pleaſure in it makes it fruitfull, and her fruit is thy deſtruction.

Cap XXVI.

THE two Knowledges, of God, and thy Self, are the high way to thy Salvation; That breeds in thee a filiall Love; This is a filiall Fear. The ignorance of thy Self is the beginning of all sin, and the ignorance of God is the perfection of all evill.

Cap.

Cap. XXVII.

RAther doe nothing to the purpoſe, then be idle, that the Devill may finde thee doing: The Bird that ſits is eaſily ſhot, when Fliers ſcape the Fowler: idlenes is the dead Sea that ſwallows all Vertues, and the Selfe-made Sepulcher of a living mã: The idle man is the Devils hireling; whoſe livery is rags, whoſe diet & wages are famine,

and diſeaſes.

Cap. XXVIII.

BE not ſo madde as to alter that Countenance which thy Creator made thee: Remẽber it was the work of his Hands; If it be bad, how dar'ſt thou mend it? If it be good, why doſt thou mend it? Art thou aſham'd of his Worke, and proud of thy own? He made thy face to be knowne by, why deſireſt thou to be known

knowne by another: It is a ſhame to adulterate modeſty, but more to adulterate nature. Lay by thy Art, and bluſh not to appear, what he bluſhes not to make thee. It is better to be his Picture then thy own.

Cap. XXIX.

LEt the Ground of all thy Religious Actions be Obedience: Examine not why it is cõmanded, but obſerve it,

it, becauſe it is commãded. True Obedience neither procraſtinates, nor queſtions.

Cap. XXX.

IF thou would buy an inheritance in Heaven, adviſe not with thy Purſe, leſt in the meane while thou loſe thy purchaſe: The Widow bought as much for two mites, as *Zaccheus* did for halfe his eſtate: The price of that Purchaſe is what thou haſt, and

and is not loſt for what thou haſt not, if thou deſire to have it.

Cap. XXXI.

WIth the ſame height of deſire thou haſt ſinn'd, wth the like depth of ſorrow thou muſt repent: Thou that haſt ſinn'd to day deferre not thy repentance till to morrow: He that hath promiſed Pardon to thy Repentance, hath not promiſed life till thou repent.

Cap. XXXII.

TAke heed how thou receiveſt praiſe frō men: From good men, neither avoid it, nor glory in it. From evill men, neither deſire it, nor expect it: To bee praiſed of them that are evill, or for that which is evill, is equall diſhonor: He is happy in his worth, who is praiſed by the good, and imitated by the bad.

Cap.

Cap. XXXIII.

PRoportion thy Charity to the ſtrength of thy Eſtate, leſt God proportion thy Eſtate to the weakneſſe of thy Charity: Let the lippes of the Poore be the Trumpet of thy Gift, leſt in ſeeking applauſe, thou loſe thy Reward. Nothing is more pleaſing to God then an open hand, and a cloſe mouth.

Cap.

Cap. XXXIV.

Dost thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; If God blesse not thy endeavor, blesse him that knoweth what is fittest for thee. Thou art Gods Patient: Prescribe not thy Physitian.

Cap. XXXV.

IF anothers death, or thy own depend upon thy confession, if thou canst, say nothing: If thou must, say the Truth: It is better, thou lose thy life, then God, his Honour: It is as easie for him to give thee life, being condemn'd; as repentance, having sinn'd: It is more wisdome to yeeld thy Body, then hazzard thy Soul.

Cap.

Cap. XXXVI.

CLoathe not thy language, either with Obſcurity, or Affectation: In the one thou diſcover'ſt too much darkneſſe, in the other, too much lightneſſe: He that ſpeaks from the Underſtanding, to the Underſtanding is the beſt Interpreter.

Cap.

Cap. XXXVII.

IF thou expect Death as a Friend, prepare to entertain it: If thou expect Death as an Enemy, prepare to overcome it: Death has no advantage, but when it comes a ſtranger.

Cap. XXXVIII.

FEare nothing, but what thy induſtry may prevent: Be confident of nothing but what

what Fortune can not defeat: it is no leſſe Folly to feare what is impoſſible to be avoided, then to be ſecure when there is a poſſibility to be depriv'd.

Cap. XXXIX.

LEt not the neceſſity of Gods Decree diſcourage thee to pray, or diſhearten thy prayers; doe thou thy duty, and God will doe his pleaſure: If thy prayers make not him ſound that is ſicke,

ſicke, they will return, and confirm thy health that art ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: If thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that thou haſt obeyed. Gods pleaſure is the end of our prayers.

Cap. XL.

MAry not too yong; and when thou art too

too old, marry not, leſt thou be fond in the one or thou dote in the other, and repent for both: let thy liking ripen before thou Love: Let thy Love adviſe before thou chuſe; and let thy choice be fixt before thou marry; Remember that the whole happineſſe or unhappineſſe of thy life depends upon this one Act, Remember nothing but Death can diſſolve this knot. He that weds in haſt, repents oft times by leiſure;

And

And he that repents him of his own Act, either is, or was a Foole by confession.

Cap. XLI.

IF God hath sent thee a Crosse, take it up and follow him: use it wisely, lest it be improfitable; Bear it patiently, lest it be intolerable: Behold in it Gods Anger against sinne, and his Love towards thee; in punishing the one, & chastening the other:

If

If it be light, sleight it not; if heavy, murmure not: Not to be sensible of a Judgement is the Symptome of a hardned heart; and to bee displeas'd at his Pleasure, is a sign of a rebellious Will.

Cap. XLII.

IF thou desire to be magnanimous, undertake nothing rashly, and feare nothing thou undertak'st: Feare nothing but Infamy: Dare any

any thing but Injury; The measure of Magnanimity, is neither to be Rash, nor Timerous.

Cap. XLIII.

PRactice in health, to beare sickness, and endevor in the strength of thy life to entertain death: He that hath a Will to die, not having power to live, shewes necessity, not Vertue: It is the glory of a brave mind to embrace pangs in the very armes of

pleasure; What name of Vertue merits he, that goes when hee is driven?

Cap. XLIV.

BE not too punctuall in taking place. If he be thy Superior, 'tis his due; If thy Inferior, 'tis his dishonor; It is thou must honour thy Place; thy Place, not thee. It is a poore reward of worth that cōsists in a Right hand, or a Brick-wall.

Cap. XLV.

PRay often, becauſe thou ſinn'ſt always; Repent quickly, leſt thou die ſuddenly. Hee that repents not, becauſe he wants power to act it, repents not, of a ſin till he forſakes not: He that wants power to actuate his ſin, hath not forſaken his ſin, but his ſinne, him.

Cap. XLVI.

MAke Philosophy thy Journy; Theology thy Journeys end; Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this Journy it's safe, neither to loyter, nor to rest, till thou hast attained thy Journeys end: Hee that sits down a Philosopher, rises up an Atheist.

Cap. XLVII.

FEare not to sinne, for Gods sake, but thy own; Thy Sinne overthrows not his Glory, but thy Good: Hee gains his Glory not onely from the Salvation of the Repentant, but also from the confusion of the Rebellious: There be Vessels for Honor, and Vessels for Dishonor, but both for his Honor. God is not grieved for the glory he shal

loſe for thy improvidence, but for the horror thou ſhalt finde for thy impenitence.

Cap. XLVIII.

INſult not over miſery, nor deride infirmity, nor deſpiſe deformity. The firſt, ſhews thy Inhumanity: The Second, thy Folly: The Third, thy Pride: He that made him miſerable, made thee happy to lament him: He that made him weak, made thee

thee ſtrong to ſupport him; He that made him deform'd, gave thee favour to be humbled: He that is not ſenſible of anothers unhappineſſe, is a living ſtone; but hee that makes miſery the Object of his triumph is an incarnate Devil.

Cap. XLIX.

MAke thy Recreations, Servants to thy buſineſſes, leſt thou become ſlave to thy Recreations: When thou

goeſt up into the Mountain, leave this Servant in the Valley; When thou goeſt to the City, leave him in the Suburbs. And Remember, The Servant muſt not be greater then his Maſter.

Cap. L.

PRaiſe no man too liberally before his face, nor cenſure him too laviſhly behind his back; the one ſavours of flattery; the other, of malice; and both are reprehen-

prehenſible: The true way to advance anothers Vertue, is to follow it; And the beſt means to cry down anothers Vice is to decline it.

Cap. LI.

IF thy Prince command a lawfull Act, give him all active Obedience; If he command an unlawfull Act, give him paſſive Obedience. What thy well-grounded conſcience will

ſuffer, doe chearfully without repining; where thou maiſt not doe lawfully, ſuffer couragiouſly without Rebellion: Thy life and livelihood is thy Princes, Thy conſcience is thy own.

Cap. LII.

IF thou giveſt, to receive the like, it is Exchange: If to receive more, it is Covetouſneſſe: If to receive thanks, it is Vanity: If to be ſeen, it is Vaine-

glory;

glory; If to corrupt, it is Bribery; If for Example, it is Formality; If for compassion, it is Charity; If because thou art commanded, it is Obedience. The Affection in doing the work, gives a name to the work done.

Cap. LIII.

FEar Death, but be not affraid of Death. To feare it, whets thy expectation: To be affraid of it, duls thy preparation: If thou canst endure

endure it, it is but a ſleight pain; if not, it is but a ſhort pain: To fear Death is the way to live long; to be afraid of Death, is to be long a dying.

Cap. LIV.

IF thou deſire the love of God and man, be humble; for the proud heart, as it loves none but it ſelf, ſo it is beloved of none but by it ſelf: The voice of Humility is Gods muſick, & the

the ſilence of Humility is Gods Rhetorick. Humility enforces, where neither Vertue nor Strength can prevail, nor Reaſon.

Cap. LV.

LOok upon thy Burning Taper, & there ſee the Embleme of thy Life: The flame is thy Soul; The waxe, thy Body, & is commonly a ſpan long; The waxe, (if never ſo well tempered) can but laſt his length

length; and who can lengthen it? If ill tempered, it shal wast the faster, yet last his length; An open window shall hasten either; An Extinguisher shall put out both: Husband them the best thou canst, thou canst not lengthen them beyond their date: leave them to the injury of the Winde, or to the mercy of a wastfull hand, thou hastnest them, but still they burn their length: But puffe them out, and thou hast shortened them

them, & ſtopt their paſſage, which elſe had brought them to their appointed end. Bodies according to their conſtitutions, ſtronger or weaker, according to the equality, or inequality of their Elements, have their dates, and may be preſerv'd from ſhortning, but not lengthned. Neglect may waſt thē, ill diet may haſten them unto their Journeys end, yet they have liv'd their length; A violent hand may interrupt them

them; a ſudden Death may ſtop them, and they are ſhortned. It lies in the power of man, either permiſſively to haſten, or actively to ſhorten, but not to lengthen or extend the limits of his naturall life. He onely, (if any) hath the Art to lengthen out his Taper that puts it to the beſt advantage.

Cap. LVI.

DEmean thy ſelf in the preſence of thy Prince,

Prince, with reverence and chearfulneſſe. That, without this, is too much ſadneſſe; This, without that, is too much boldneſſe: Let thy Wiſedome endeavour to gain his opinion, and labour to make thy loyalty his confidence: Let him not find thee falſe in words, unjuſt in thy actions, unſeaſonable in thy ſuits, nor careleſſe in his ſervice: croſſe not his paſſion, queſtion not his pleaſures; Preſſe not in-

into his Secrets; Pry not into his Prerogative: Displease him not, lest he be angry; Appeare not displeas'd, lest he be jealous: The anger of a King is implacable: The jealousie of a Prince is incurable.

Cap. LVII.

Give thy heart to thy Creator, and Reverence to thy Superiors: Give diligence to thy Calling, and eare to good Counsell: Give Almes

Almes to the Poor, and the Glory to God: Forgive him that ignorantly offends thee, & him that having wittingly offended thee, seekes thee. Forgive him that hath forcibly abus'd thee, and him that hath fraudulently betray'd thee: Forgive all thine enemies, but least of all, thy self: Give, and it shall be given thee; Forgive, and it shall be forgiven thee. The sum of all Christianity is, Give, and Forgive.

CAP.

Cap. LVIII.

BEe not too great a niggard in the commendations of him that profesſes thy own quality: If he deſerve thy praiſe, thou haſt diſcovered thy Judgement: If not, thy modeſty: Honor either returns or reflects to the Giver.

Cap. LIX.

IF thy deſire to raiſe thy Fortunes, encourage

rage thy delights to the casts of Fortune, be wise betimes, lest thou repent too late; What thou getteſt, thou gaineſt by abuſed Providence; what thou loſeſt, thou loſeſt by abuſed Patience; What thou winneſt is prodigally ſpent; what thou loſeſt is prodigally loſt: It is an evill trade that prodigality drives: And a bad voyage where the Pilot is blinde.

CAP.

Cap. LX.

BEe very wary for whom thou becommeſt Security, and for no more then thou art able to diſcharge, if thou loveſt thy liberty. The Borrower is a ſlave to the Lender: The Security is a ſlave to both: Whilſt the Borrower and Lender are both eaſed, the Security beares both their burthens: Hee is a wiſe ſecurity that ſecures himſelf.

Cap. LXI.

Look upon thy affliction as thou doeſt upon thy Phyſick: Both imply a diſeaſe, & both are applied for a Cure; That, of the Body; This, of the Soule: If they worke, they promiſe health: If not, they threaten death: Hee is not happy that is not afflicted, but hee that findes happineſſe by his affliction.

Cap.

Cap. LXII.

IF the Knowledge of Good whet thy desire to good, it is a happy Knowledge: If by thy Ignorance of Evill, thou art surpriz'd with Evill, it is an unhappy Ignorance. Happy is he that hath so much Knowledge of Good, as to desire it, and but so much Knowledg of evill, as to fear it.

Cap. LXIII.

WHen the flesh presents thee with delights, then present thy selfe with dangers: Where the world possesses thee with vain Hopes, there possesse thy self with true fear: When the Devil brings thee Oyle, bring thou Vinegar. The way to be safe, is never to bee secure.

Cap. LXIV.

IF thy Brother hath offended thee, forgive him freely, and be reconciled: To do Evill for Evill, is humane corruption: To doe Good for Good is civill retribution: To do Good for Evill is Christian perfection: The Act of Forgiveneſſe is Gods Precept: The manner of Forgiveneſſe is Gods Preſident.

Cap.

Cap. LXV.

REverence the Writings of holy Men, but lodge not thy Faith upon them, because but men: They are good Pooles, but no Fountaines. Build on *Paul* Himself no longer then he builds on *Christ*: If *Peter* renounce his Master, renounce *Peter*. The word of man may convince Reason; But the Word of God alone can compell conscience.

Cap. LXVI.

IN civil things follow the moſt; In matters of Religion, the feweſt; In all things follow the beſt: So ſhall thy wayes be pleaſing to God; So ſhall thy behaviour bee plauſible with men.

Cap. LXVII.

IF any loſſe or miſery hath befallen to thy brother, diſſemble it to thy ſelfe: And what counſell

counſell thou giveſt him, regiſter carefully; and when the Caſe is thine, follow it: So ſhall thy own Reaſon convince thy paſſion, or thy Paſſion confeſſe her own unreaſonableneſſe.

Cap. LXVIII.

WHen thou goeſt about to change thy Morall Liberty into a Chriſtian Servitude, prepare thy ſelfe to bee the worlds laughing-ſtock:

If thou overcome her Scoffs, thou ſhalt have double Honor: If overcome, double Shame: He is unworthy of a good Maſter, that is aſham'd of a bad Livery.

Cap. LXIX.

LEt not the falling of a Salt, or the Croſſing of a Hare, or the crying of a Cricket trouble thee. They portend no evill, but what thou feareſt: He is ill acquain-

acquainted with himself, that knows not his own Fortunes more then they. If evill follow it, it is the punishment of thy Superstition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superstitious.

Cap. LXX.

SO behave thy self in thy course of life, as at a banquet. Take

what is offer'd with modeſt thankfulneſſe: And expect what is not as yet offer'd with hopefull patience: Let not thy rude Appetite preſs thee, nor a ſleight carefulneſſe indiſpoſe thee, nor a ſullen diſcontent deject thee; Who deſires more then enough, hath too much: And he that is ſatisfied with a little hath no leſſe then enough: *Bene eſt cui Deus obtulit parcâ, quod ſatis eſt, manu.*

CAP.

Cap. LXXI.

IS thy Child dead? He is reſtor'd, not loſt: Is thy Treaſure ſtolne? It is not loſt, it is reſtored: He is an ill debtor, that counts repayment loſſe. But it was an evil Chance that took thy Childe, and a wicked hãd that ſtole thy Treaſure: What is that to thee? It matters not by whom he requires the things from whom hee lent them: What goods

are ours by lone, are not loſt when willingly restored, but when unworthily receiv'd.

Cap. LXXII.

CEnſure no man, detract from no man: Praiſe no mã before his face, traduce no man behinde his backe. Boaſt not thy ſelf abroad, nor flatter thy ſelf at home: If any thing croſſe thee, accuſe thy ſelf: if any one extoll thee, humble thy ſelf: Honor thoſe that

that instruct thee, and be thankefull to those that reprehend thee. Let all thy desires be subjected to Reason, and let thy Reason be corrected by Religion. Weigh thy selfe by thy owne Ballances, and trust not the voice of wilde opinion: Observe thy selfe as thy greatest enemy, so shalt thou become thy greatest friend.

CAP.

Cap. LXXIII.

ENdeavour to make thy discourse such, as may administer profit to thy Self, or Standers by, lest thou incur the danger of an idle Word: Above all Subjects, avoid those which are Scurrilous, & Obscene; Tales that are impertinent, improbable, and dreams.

Cap.

Cap. LXXIV.

IF God hath bleſt thee with a ſonne, bleſſe thou that ſonne with a lawfull calling: chuſe ſuch employment, as may ſtand with his Fancy, and thy Judgement: His Country claims his ability toward the building of her Honor. If he cannot bring a Cedar, let him bring a Shrub. He that brings nothing uſurpes his life, and robbes his Country of a Servant.

Cap. LXXV.

AT the first entrance into thy Estate, keep a low sail: Thou maist rise with Honor; Thou canst not decline without shame: He that begins as his Father ended, shall end as his Father begun.

Cap. LXXVI.

IF any Obscene Tale should chance to slip into thine Ears, among the

the varieties of Diſcourſe (if opportunity admit) reprove it: if otherwiſe, let thy ſilence, or change of countenance interpret thy diſlike: the ſmiling Ear is Baud to the laſcivious Tongue.

Cap. LXXVII.

BE more circumſpect over the workes of thy Braine, then the Actions of thy Body: Theſe have infirmity to plead for thē: but they

muſt

must ſtand upon their own bottomes: Theſe are but the objects of few; They, of all: Theſe will have Equals to defend them: They have Inferiors to envy them; Superiors, to deride them; all, to cenſure thē: It is no leſſe danger for theſe to bee proclaim'd at *Pauls* Croſſe, then for them to be proteſted in *Pauls* Church-yard.

CAP.

Cap. LXXVIII.

VSe Common place-Bookes, or Collections, as Indexes to light thee to the Authors, leſt thou be abus'd: Hee that takes Learning up on truſt, makes him a fair Cupboard with an others Plate. He is an ill-adviſed purchaſer, whoſe title depends more on Witneſſes then Evidences.

Cap. LXXIX.

IF thou desire to make the best advantage of the Muses, either by Reading, to benefit thy selfe, or by Writing, others, keep a peacefull Soule in a temperate Body: A full belly makes a dull brain, and a turbulent Spirit, a distracted Judgment: The Muses starve in a Cooks Shoppe, and a Lawyers Study.

Cap.

Cap. LXXX.

WHen thou communicates thy Selfe by Letters, heighten or depress thy Style according to the qualitie of the party and businesse; That which thy tongue would present to any, if Present, let thy Pen represent to him, Absent: The Tongue is the Mindes Interpreter, and the Pen is the Tongues Secretary.

Cap.

Cap. LXXXI.

KEepe thy ſoule in Exerciſe, leſt her faculties ruſt for want of motion: To eat, ſleepe, or ſport too long, ſtops the natural courſe of her naturall Actions: To dwell too long in the employments of the Body, is both the cauſe, and ſigne of a dull Spirit.

Cap. LXXXII.

BE very circumſpect to whoſe Tuition thou committ'ſt thy childe: Every good Scholar is not a good Maſter. Hee muſt bee a man of invincible patience, and ſingular obſervation: He muſt ſtudy children that will teach them well: and Reaſon muſt rule him that would rule wiſely: He muſt not take advantage of an Ignorant Father,

ther, nor give too much eare to an indulgent Grand-mother: The common good must out-weigh his private gaines, and his Credit must out-bid Gratuities: He must be diligent, and sober, not too familiar, nor too reserv'd, neither amorous nor phantastick: Just, without fiercenesse, merciful without fondnesse: If such a one thou meete with, thou hast found a Treasure, which, if thou know'st how to value, is invaluable. CAP.

Cap. LXXXIII.

Let not thy laughter handsell thy owne Jest, lest whilst thou laugh at it, others laugh at thee: Neither tell it often to the same Hearers, lest thou be thought forgetfull or barren. There is no sweetnesse in a Cabage twice sod, or a Tale twice told.

Cap.

Cap. LXXXIV.

IF Opinion hath lighted the Lampe of thy Name, endeavour to encourage it with thy own Oyle, left it goe out and ſtinke: The Chronicall diſeaſe of Popularity is ſhame: If thou be once up, beware: From Fame to Infamy is a beaten Roade.

Cap. LXXXV.

CLenſe thy morning Soule with private and due Devotions; Till then admit no buſineſs: The firſt-borne of thy thoughts are Gods, and not thine, but by Sacriledge: thinke thy ſelf not ready till thou haſt prais'd him, and he will be always ready to bleſs thee.

Cap. LXXXVI.

IN all thy Actions thinke God sees thee; and in all his Actions labour to see him; That will make thee fear him; this will move thee to love him; The Fear of God is the beginning of Knowledge, and the Knowledge of God is the perfection of Love.

Cap. LXXXVII.

LEt not the Expectation of a Reverſion entice thy heart to the wiſh of the Poſſeſſors death, leſt a Judgement meete thee in thy Expectation, or a Curſe overtake thee in the Fruition: Every wiſh makes thee a murtherer, and moves God to bee an Acceſſary; God often lengthens the life of the Poſſeſſor with the days of the Expector.

Cap. LXXXVIII.

PRize not thy self by what thou hast, but by what thou art; hee that values a Jewell by her golden frame, or a Booke by her silver clasps, or a man by his vast Estate, ers: If thou art not worth more then the world can make thee, thy Redeemer had a bad pennyworth, or thou an uncurious Redeemer.

Cap. LXXXIX.

Let not thy Fathers, nor the Fathers, nor the Church thy Mothers Beleefe, be the ground of thine: The Scripture lies open to the humble heart, but lockt againſt the proud Inquiſitor; He that beleeves with an implicite Faith, is a meer Emperick in Religion.

Cap. XC.

OF all Sinnes, take greateſt heede of that which thou haſt laſt, and moſt repented of: He that was laſt thruſt out of doors, is the next readieſt to croud in again: And he that thou haſt foreſt baffled, is likelieſt to cal more help for a revenge: It is requiſite for him that hath caſt one devill out, to keep ſtrong hold leſt ſeven return.

Cap.

Cap. XCI.

IN the Meditation of divine Myſteries, keep thy heart humble; and thy thoughts holy; Let Philoſophy not bee aſham'd to be confuted, nor Logick bluſh to be confounded; what thou cāſt not prove, approve; what thou canſt not comprehend, beleeve; and what thou canſt beleeve, admire; So ſhall thy Ignorance be ſatisfied in thy Faith, and thy

doubts ſwallowed up with wonders: the beſt way to ſee day-light, is to put out thy candle.

Cap. XCII.

IF Opinion hath cried thy name up, let thy modeſty cry thy heart down, leſt thou deceive it; or it thee: There is no leſſe danger in a great name then a bad; And no leſſe honor in deſerving of praiſe, then in the enduring it.

Cap. XCIII.

VSe the holy Scriptures with al reverence; Let not thy wanton Fancy carve it out in Jeſts, nor thy ſinfull wit make it an Advocate to thy Sinne: It is a ſubject for thy Faith, not Fancy; where Wit and Blaſphemy is one Trade, the Underſtanding's Banckrupt.

Cap. XCIV.

DOst thou complain that God hath forſaken thee? It is thou that haſt forſaken him: 'Tis thou art mutable: In him there is no ſhadow of change: In his light is life; If thy Will drive thee into a Dungeon, thou mak'ſt thy owne darkneſſe, and in that darkneſſe dwels thy death; from whence, if he Redeem thee, he is mercifull; if not, he is juſt;

juſt; In both, he receives glory.

Cap. XCV.

MAke uſe of Time, if thou lov'ſt Eternity: Know, yeſterday cannot be recall'd, To morrow cannot be aſſured: To day is onely thine; which if thou procraſtinate, thou loſeſt, which loſt, is loſt for ever: *One to day*, is worth *Two to Morrows.*

Cap. XCVI.

IF thou be ſtrong enough to encounter with the Times, keep thy Station; If not, ſhift a foot to gain advantage of the Times. He that acts a Begger to prevent a Thiefe, is ne're the poorer; It is a great part of wiſdome, ſometimes to ſeeme a Foole.

Cap. XCVII.

IF thou intend thy Writings for the publike view, lard them not too much with the choice Lines of another Author, leſt thou loſe thy own Gravy: What thou haſt read and digeſted being delivered in thy own Style becomes thine: It is more decent to wear a plain ſuit of one entire cloth, then a gaudy garment chequer'd with divers richer fragments.

Cap.

Cap. XCVIII.

IF God hath bleſt thee with inheritance, and children to inherit, truſt not the Staffe of thy Family to the hands of one. Make not many Beggers in the building up of one great heir, leſt if he miſcary through a prodigall Will, the reſt ſink through a hard neceſſity. Gods allowance is a double portion: When high blood, and generous breeding breake

break their fast in Plenty, and dine in Poverty, they often Sup in Infamy: If thou deny them Faulkons wings to prey on Fowle, give them Kites stomachs to seize on Garbadge.

Cap. XCIX.

BE very vigilant over thy Childe in the *April* of his understanding, lest the Frosts of *May* nippe his Blossomes. While he is a tender *Twig*, streighten him,

him; Whilſt he is a new *Veſſell*, ſeaſon him; Such as thou makeſt him, ſuch commonly thou ſhalt finde him. Let his firſt Leſſon be *Obedience*, and the ſecond ſhall be what thou wilt. Give him Education in good Letters, to the utmoſt of thy ability, and his capacity. Seaſon his youth with the love of his *Creator*, and make the feare of his God the beginning of his knowledge: If he have an active ſpirit, rather rectifie then curbe

curbe it; But reckon Idleneſſe among his chiefeſt faults. Above all things, keepe him from vain, laſcivious, & amorous Pamphlets, as the *Primmers* of all Vice. As his judgement ripens, obſerve his inclination, and tender him a *Calling*, that ſhall not croſſe it: Forced *Marriages* and *Callings* ſeldom proſper; ſhew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *skirmiſh*, as poſ-

ſeſſe

ſeſſe him with the honor of the *prize*. If he chuſe the profeſſion of a Scholar, adviſe him to ſtudy the moſt profitable Arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the Soule, and moderately uſed, are good *Recreations*, but bad *Callings*, being nothing but their own *Reward*: If he chuſe the profeſſion of a *Souldier*, let him know, withall, *Honor* muſt be his greateſt Wages, and his enemies his ſureſt

pay-

paymaſter. Prepare him againſt the danger of a Warre, and adviſe him of the greater miſchiefs of a *Garriſon*; Let him avoid *Debauchneſſe*, & *Duels* to the utmoſt of his power, and remember he is not his owne man, and (being his Countries ſervant) hath no Eſtate in his owne life. If he chuſe a *Trade*, teach him to forget his Fathers *Houſe*, and his Mothers *Wing*: Adviſe him to be conſcionable, carefull, and conſtant:

This

This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

Cap. C.

COnvey thy love to thy Friend, as an Arrow to the Mark, to stick there, not as a Ball against the Wall, to rebound backe to thee: That friendship will not continue to the End that is begun for an End.

MEditation is the life of the Soule; Action is the Soul of Meditation; Honour is the Reward of Action: So meditate, that thou maiſt doe; So do, that thou maiſt purchaſe Honor: For which purchaſe, give God the Glory.

FINIS.